







William H. Ware

✓ A HAND-BOOK

OF THE

✓ EPISCOPAL

✓ CHURCH'S MISSION TO
THE INDIANS ✓

IN MEMORY OF

WILLIAM HOBART HARE

An Apostle to the Indians



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Dedication

THIS BOOK IS DEDICATED TO THE BLESSED MEMORY OF

WILLIAM HOBART HARE

APOSTLE TO THE SIOUX INDIANS. FOR THEM HE LIVED FOR
THIRTY-FOUR YEARS—FOR THEM HE DIED.

HE FOUND THEM WILD AND UNTAUGHT—HE LEFT THEM A CHRIS-
TIAN PEOPLE. IN EVERY WAY HE FOLLOWED THE
BLESSED STEPS OF HIS MASTER'S
MOST HOLY LIFE

FOREWORD

ANY book on Missions to the Indians must dedicate itself to Bishop Hare. Far more than anybody else he was the Apostle to the Sioux Indians—taking out to them his devout religious nature, his most attractive personality and his willingness to endure hardness, as a good soldier of Jesus Christ, he consecrated himself to their service. His ministry was rich in success, for he won their hearts and their souls, and his name must always live as the initial name in the list of our missionaries to the Indians.

WILLIAM CROSSWELL DOANE

Bishop of Albany

1st Vice-President of the Board of Missions

PREFACE

IT seems only just to the writers, compilers and publishers of this book. that the readers' attention should be called to the fact that it is neither intended as a text-book for mission study nor as a history of the Indian tribes of North America. The title, "A Handbook of the Church's Mission to the Indians" is accurate, and the book in every way will be found to meet the implication of its name.

It is published as a handbook for use in the study of the missions of the Church among the Indians and as a monument of enduring record to those noble men and women who by heroic sacrifices and splendid labors, unsurpassed in the history of the Christian Church, strove to carry the Gospel of Hope and Love to "one of the nations that sat in darkness and the shadow of death." How they gave hope of that life which is to come to those wandering tribes who verily found "here no continuing city" and yet were without hope of the resurrection, and how they made manifest the love of God to those children of the wilderness who found every man's hand raised against them for war and plunder, is herein set forth.

No pains have been spared to make the record accurate and complete. The various chapters have been written by those who were best prepared, and the whole has been made possible by the long and tedious, though gladly loving and patient work of the committee, Mrs. A. H. Lane, Mrs. John Markoe, and Mrs. Bernard Schulte.

The book is intended as a memorial to and record of the life and work of the late William Hobart Hare, Doctor of Divinity, some time Bishop of Niobrara, and for many years. and until his death, Missionary Bishop of the Jurisdiction of South Dakota. To his blessed memory this book is dedicated.

CORRECTIONS AND ADDITIONS

Page 128.—The Rev. Charles Smith Cook was a half-blood Indian, and not the Rev. Joseph W. Cook, as here stated.

Page 139.—Seventh line from bottom, for William read John.

Page 222.—Mrs. Johnstone was principal of St. Mary's School for one year, and for many years principal of St. Paul's School for boys at the Yankton Agency.

Page 223.—The Messiah Craze originated among the Paviotso in Nevada about 1888. Among the Sioux in Dakota the excitement led to an outbreak in the winter of 1890-91. The principal events in this connection were, the killing of Sitting Bull, Dec. 15, 1890, and the massacre at Wounded Knee, Dec. 29. The Agencies at Standing Rock, Pine Ridge and Rosebud were much disturbed by this outbreak of the Craze.

ACKNOWLEDGMENT

NO claim to originality is made for the following pages. The book is compiled chiefly, from The Discovery of America, by Mr. John Fiske; North Americans of Yesterday, by Mr. Frederick S. Dellanbaugh; Hand-Book of American Indians, Vols. I and II, the Seventh Annual Report by Major J. W. Powell, Bureau of Ethnology, Smithsonian Institute, Washington, D. C.; The History of the Church in America, by Bishop Wilberforce; Missions of the Church of England, by the Rev. Ernest Hawkins; The Church's Mission to the Oneidas, by Miss J. K. Bloomfield; Journeyings in Alaska, by Mrs. W. W. Smith, and Indian Lectures, by the Rev. Wm. W. Smith. The assistance derived from these books is hereby gratefully acknowledged. Our thanks are also due to Mr. M. K. Sniffen, Secretary of the Indian Rights Association, for writing the chapter on the Government; to Miss Mary B. Peabody, for the chapter on the Life and Work of Bishop Hare; to Miss Amelia Ives, Miss Mary Francis, and Mrs. H. H. Burt, for preparing the chapter on Woman's Work; to Mr. C. E. Kelsey, Special Agent for California Indians, whose letter and report furnished material for the chapter on the California Indians; to very many of the Bishops and clergy for verifying statements concerning details of the Missions to the Indians in their respective fields; to Miss Adeline Ross, of Wind River Reservation, Wyoming; to the Sybil Carter Lace Association; to the Rev. Charles E. Betticher, Jr., for correcting the chapter on Alaska; to Miss Julia C. Emery, for valuable suggestions, and to the Rev. Hugh L. Burleson, for his very great kindness in reading and reviewing the book.

ELIZABETH H. LANE,	}	<i>Committee.</i>
MATILDA MARKOE,		
JULIA L. SCHULTE,		

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CHAPTER I

TWO PARTS

THE ORIGIN OF THE RACE



CHAPTER I

PART I.

THE ORIGIN OF THE RACE

The Ten Lost Tribes

The origin of the Red Men has been of never-ending interest to students of ethnology, and while as yet no satisfactory results have been obtained in the labors of these searchers after truth, the various beliefs concerning the coming of the Red Indian to this country are full of interest. Perhaps the most interesting is the theory of "The Lost Tribes of Israel." As soon as it was found that the newly discovered continent was not connected with Asia, theories of the origin of the Indian began to be formulated by the learned, and, consistently with the spirit of the age, a solution of the problem was sought in Hebrew tradition. In the Indian some thought they recognized the descendants of the lost tribes of Israel. The latest and most earnest supporters of the Hebrew origin are the Mormons, whose statements are alleged to have the authority of direct revelation.* The identification of the American aborigines was based on supposed identities in religious practices, customs, habits, traditions and languages; and it is not difficult to trace an analogy if one studies the legends of many of the tribes,† such as the Arapahoes, Seminoles, etc.‡

*Handbook of American Indians. Vol. II. p. 282.

†Handbook of American Indians. Vol. I. p. 775.

‡Spirit of Missions, Sept., 1910.

Indians, People of One Race

It is an accepted fact that the American Indians are people of one race; whether they came from one source or several, they have been here long enough to become homogeneous, from one end of the continent the other.*

Race Culture

These people, like ourselves, represent merely a stage in human progress. From the time of the creation of man, habits, customs and knowledge have developed according to need and circumstances, and that practically on the same lines. That we find a greater advancement among the aborigines in one part of North America rather than in another is due to an influence which forced them to draw into narrow, restricted regions, there to act and react, one tribe upon another. Culture never develops in a game country, with a sparse population; there is therefore an intimate connection between a crowded population and culture or civilization. The explanation appears to be that among the Indians crowding and culture were coincident, and that the continent was peopled before the beginning of the glacial period, and the crowding into narrow restricted regions was caused by the advance from the North of the great cold.

The Glacial Period

We are told† that just before the beginning of the ice age a temperate climate extended far up towards the North Pole, permitting Greenland and Spitzbergen to be covered with trees and plants, similar in most respects to those found in Virginia and North Carolina. Here also lived, in close proximity to the North

*Hist. of the United States, Bancroft, Vol. II. p. 136.

†G. F. Wright, The Ice Age in North America.

Pole, the ancestors of all the plants and animals now found in the temperate zone. In all probability man was also there, although the scientific evidence is perhaps not sufficient to prove it. From some unknown cause the glacial period began, and people were driven farther and farther south, and the most thickly settled parts of our country were from Central America on the north to the lower part of Peru and Brazil on the south. Here were developed the chief characteristics of the tribes, with the greatest advancement and the greatest similarities, in the region where the population was densest, with a diminishing scale outward; those tribes farthest from the culture centre, varying most from the highest culture attained. With the passing of the glacial period there was a renewed shifting of population. Those living on the limits of the warmer lands were injured to the cold and sought it, impelled always by the pressure of the tribes farther south. The people nearest to the ice front are still represented by the Eskimo, and their neighbors now, as of yore, are the Athabascans and Algonquins, and so on in zones more or less distinct to the builders of the Yucatan ruins.

The Ethnic Stages of Progress

The broad ethnic stages through which men have passed in attaining civilization are savagery and barbarism. The first, beginning with stone culture and ending with the use of the bow and arrow, represented here by the Pai-Utes. The second stage ending with the smelting of iron ore is represented by the early Greeks. The third (civilization) begins with the use of a phonetic alphabet and is represented by ourselves.* These are broad general terms and, while useful, may not be rigidly adhered to. The North American In-

*L. H. Morgan, *Houses and House Life*.



AN INDIAN BRUSH HOUSE.

dians were practically a people of stone culture, because they used stone tools for most of their work. Their highest government appears to have been the confederacy, with in some cases a monarchical tendency. They were without domestic animals; without beasts of burden; without fireplaces or chimneys; without inside stairs; without wheeled vehicles; there was no mystery about them; they roamed the continent impelled by the search for food and climate; they lived bravely and they died without fear.

The Eskimo

The Eskimo must be regarded as an entirely different stock from the Indians, and the history of the Eskimo introduces interesting problems. The River-Drift men who lived in Europe during the milder intervals of the glacial period made their way into Germany and Britain along with hyenas, leopards and African elephants. As the cold crept on and the edge of the Polar sheet crept southward and mountain glaciers filled up the valleys, these men and animals retreated southward into Africa, and their place was taken by a sub-Arctic race known as the Cave men, along with the reindeer and Arctic fox, and musk sheep. More than once with changes of climate did the River-Drift men retreat and advance; as they retreated the Cave men advanced, both races yielding to an enemy stronger than themselves, the hostile climate, until at length all traces of the River-Drift men vanish. The Cave men have left no representatives among the present population of Europe, and the musk sheep, which always came and went with the Cave men, is today found only in sub-Arctic America among the Eskimo.™ The fossilized bones of the musk sheep lie in a regular trail across the Eastern Hemisphere from the Pyrenees through Germany and Rus-

sia and all the vast length of Siberia. The stone arrow heads of the Eskimo, the sewing needles, the necklaces and amulets of cut teeth, and the daggers made from antlers, resemble closely those of the Cave men. And there is another point of resemblance: the Eskimo have a talent for the artistic sketching of men and animals which is absolutely unrivaled among rude peoples. Among the European remains of the Cave men are many sketches of mammoths, cave bears and other animals now extinct, and hunting scenes so vividly portrayed as to bring before us many details of daily life in a vast antiquity. Such a talent is unique among savage peoples and exists only among the living Eskimos, and the ancient Cave men. Professor Boyd Dawkins* is of the opinion that the Eskimos of North America are today the sole survivors of the race that made their home in the Pleistocene caves of Europe.

Maize, or Indian Corn

In ancient America there was no stage of pastoral development and the absence of domesticated animals undoubtedly retarded the progress of mankind in this part of the world. On the other hand, the ancient Americans had a cereal plant which has played a most important part in the history of the inhabitants of the new world. Maize, or Indian corn, requiring but little intelligence and industry in its cultivation, yields with little labor more than twice as much food per acre as any other kind of grain. The Indians of the Atlantic Coast of North America for the most part lived in stockaded villages, and cultivated their corn along with beans, pumpkins, squashes and tobacco, but their cultivation was of the rudest sort, and population was too sparse for much progress toward civilization. But Indian corn, when sown in carefully tilled and irrigated

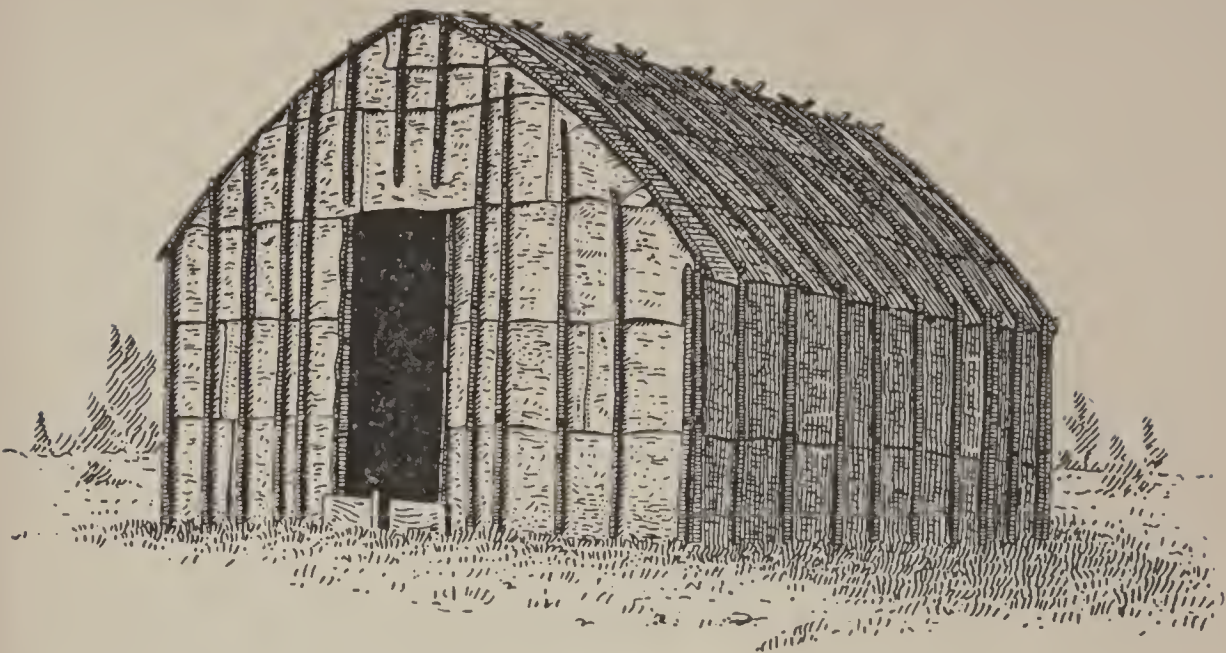
*Early Man in Britain, Boyd Dawkins. pp. 233-245.

land, had much to do with the denser population, the increasing organization of labor, and the higher development in the arts, which characterized the confederacies of Mexico and Central America and all Pueblo Indians of the Southwest. The potato played a somewhat similar part in Peru. Hence it seems proper to take the regular employment of tillage with irrigation, as marking the end of the lower period of barbarism in the New World. The use of adobe brick and stone in architecture also distinguished the Mexicans and their neighbors from the ruder tribes of North and South America.

Indian Groups or Stocks

The principal groups of Indians are in a great part defined by the difference in language, which is perhaps a better criterion of racial affinity in the New World than in the old, because here there seems to have been nothing of that peculiar kind of conquest with incorporation resulting in complete change of speech which we sometimes find in the Old World. Except in the case of Peru there is no indication that anything of this sort went on. At least sixty-five of the separate stock languages are distinguished in North America which appear so radically separated from each other that it is believed impossible that they ever should have sprung from the same parent, and these languages are as remarkable for their separation from the Old World languages as they are in their separation from each other. Between the Rocky Mountains and the Atlantic Coast, the Algonquins at the time of the discovery, might have been divided into six or seven Groups or Stocks. The Athabaskan, the Sioux, the Shoshonean, the Caddoan, the Musko-gean, the Algonquin and Iroquois,* of which the last

*See Appendix List of Stocks.



WINNEBAGO BARK HOUSE.



three were situated mainly to the east of the Mississippi river and the others mainly to the west of it. All were in the lower period of barbarism.

One of their tribes, the Winnebagoes, had crossed the Mississippi and pressed into the region between that river and Lake Michigan. The Mandans group, very small in numbers, but extremely interesting to the student of ethnology, comprises the Minnitarees and Mandans on the Upper Missouri. The remnants of these tribes now live together in the same village, and in personal appearance, as well as in intelligence, they are described as superior to any other red men north of New Mexico. The excellence of their horticulture, the frame-work of their houses and their peculiar religious ceremonies early attracted attention, and upon Mr. Catlin they made such an impression that he fancied there must be an infusion of white blood in them.* The third group in this western region consists of the Pawnees and Arickarees, of the Platte Valley in Nebraska, with a few kindred tribes farther to the south.

Of the three groups eastward of the Mississippi we may first mention the Maskoki or Muskogees, consisting of the Choctaws, Chickasaws, Seminoles, and others, with the Creek Confederacy. These tribes were intelligent and powerful, with a culture well advanced toward the lower end of barbarism.

The Algonquin family, bordering at its southern limits upon the Maskoki, had a vast range northeasterly along the Atlantic Coast until it reached the confines of Labrador and northwesterly through the region of the Great Lakes and as far as the Churchill river to the west of Hudson's Bay. The tribes of this family are by far the best known of all American Indians, and they have left memorials of their former

*North American Indians, George Catlin. Vol. II. Appendix A.

occupancy of the land in the names of states, counties, towns and villages in the most thickly settled parts of America. It was the Algonquins that the first settlers of Virginia drove back into the mountains; it was with the Algonquins that William Penn did his peaceful trading, and today in the minds of many Americans the Algonquins stand as the type of the Indian. Between Lake Superior and the Red River of the North, the Crees had their hunting ground, and closely related to them were the Pottawatomies, Ojibwas and Ottawas. One offshoot, including the Blackfeet, Cheyennes and Arapahoes, roamed as far west as the Rocky Mountains. The great triangle between the Upper Mississippi and the Ohio was occupied by the Menomonees and Kickapoos, the Sacs and Foxes, the Miamis and Illinois, and the Shawnees. Along the coast region the principal Algonquin tribes were the Powhatans of Virginia, the Lenapi or Delawares, the Munsees or Minisiuko of the mountains about the Susquehanna, the Mohegans on the Hudson, the Adirondacks between that river and the St. Lawrence, the Narragansetts and their congeners in New England, and finally the Micmacs and Wakenaki far down East, as the last name implies.

It has been supposed that the Huron-Iroquois group of tribes was a remote offshoot from the Dakotas. This is very doubtful; but in the thirteenth or fourteenth century the general trend of the Huron-Iroquois movement seems to have been eastward, either in successive swarms or in a single swarm, which became divided and scattered by segmentation, as was common with all Indian tribes. They early proved their superiority over the Algonquins in bravery and intelligence. Their line of invasion seems to have been eastward to Niagara, and thereabouts to have bifurcated, one line following the valley of the St. Law-

rence, and the other that of the Susquehanna. The Hurons established themselves in the peninsula between the lake that bears their name and Lake Ontario. South of them and along the northern shore of Lake Erie were settled their kindred, afterward called the "Neutral Nation," because they refused to take part in the strife between the Hurons and the Five Nations.* On the southern shore the Eries planted themselves, while the Susquehannocks pushed on in a direction sufficiently described by their name. Farthest of all penetrated the Tuscaroras, even into the pine forests of North Carolina, where they maintained themselves in isolation from their kindred until 1715. These invasions resulted in some displacement of Algonquin tribes and began to sap the strength of the confederacy in which the Delawares had held a foremost place. By far the most famous and important of the Huron Iroquois were those that followed the northern shore of Lake Ontario into the valley of the St. Lawrence. Their progress was checked by the Algonquin tribe of the Adirondacks, but they succeeded in retaining a foothold in the country for a long time. In 1535 Jacques Cartier found on the site which he named Montreal an Iroquois village which had vanished before Champlain's arrival seventy years later. The Iroquois who were thrust back in the struggle for the St. Lawrence Valley, early in the fifteenth century, made their way across Lake Ontario and established themselves at the mouth of the Oswego River. They were then in three small tribes—the Mohawks, Onondagas, and Senecas, but as they grew in numbers and spread eastward to the Hudson and westward to the Genesee, the intermediate tribes of Oneidas and Cayugas were formed by segmentation.†

*Parkman, *Jesuits in North America*. P. XXIV.

†Morgan, *Ancient Society*. p. 125.

About 1450 the five tribes, afterward known as the Five Nations, were joined in a confederacy in pursuance of the wise counsel which Hiawatha, according to the legend, whispered into the ears of the Onondaga Sachem Dagonoweda. This union of their resources rendered them invincible among red men. They exterminated their old enemies, the Adirondacks, and pushed the Mohegans over the mountains from the Hudson River to the Connecticut. When they first encountered white men in 1609* their name had become a terror among the Indians in New England, insomuch that as soon as a single Mohawk was caught sight of by the Indians of that country they would raise the cry from hill to hill, "A Mohawk, a Mohawk," and flee like sheep before wolves, never dreaming of resistance. After the Five Nations had been supplied with firearms by the Dutch their power increased with portentous rapidity. They overthrew one Algonquin tribe after another until in 1690 their career was checked by the French. General Walker has summed up their military career in a single sentence: "They were the scourge of God upon the aborigines of the continent."†

South America

The principal groups of Indians occupying the region of the Cordilleras both north and south of the Isthmus of Darien, all the way from Zuni to Quito, are the Mokis and Zunis of Arizona and New Mexico, the Nahuas or Nahauttac tribes of Mexico, the Mayas, Quickis and kindred tribes of Central America; and beyond the Isthmus the Chinchas of New Granada, and sundry peoples comprised within the domain of the Iñcas. There is a very considerable divergence among these people from the Indians already describ-

*Dis. America, Fiske. Vol. I. p. 46.

†The Indian Question. North American Review. Ap. 1870.



INDIAN WARRIOR.

ed, and the divergence increases from Zuni to Cuzco, reaching its extreme on the whole among the Peruvians, though in some respects the nearest approach to civilization was made by the Mayas. The most distinctive marks of the grade of culture attained by the Cordilleran peoples were two, the cultivation of maize in large quantities by irrigation, and the use of adobe-brick or stone in building. The change of occupation involved in raising large crops of corn by the aid of sluices would facilitate an increase of density in population, and would encourage a preference for agricultural over predatory life. Such changes would also be likely to favor the development of defensive military art. The pueblos, from a Spanish word meaning town, of New Mexico and Arizona, are among the most interesting structures in the world. Several are still inhabited by the descendants of the people who were living in them at the time of the Spanish discovery and their primitive customs and habits of thought have been preserved to the present day with but little change. As in the case of American aborigines generally, the social life of these people is closely connected with their architecture, and the pueblos which are still inhabited seem to furnish us with the key to the interpretation of those we find deserted or in ruins, whether in Arizona or in Guatemala. The communal principle of living pervaded America and largely determined the size and character of the dwellings. A number of families usually lived together, in the same house or in a group of rooms or houses. The "Long-house" of the Iroquois and the clustered fortress house of the Pueblos are good examples of the result of the communal principles adhered to by most of the American Indians. It is also believed by some of the best authorities that the Mexican and Mayan houses were largely due to the same cause.

Dwellings of the Indians

The houses of the Indians may be divided into three classes, temporary, portable and fixed. The temporary houses, those abandoned on moving camp and seldom occupied again, may be represented by the Pai-Ute wikiup; the portable, carried from place to place for years, by the tepee of the Dakotas; the fixed, or those which are occupied either for an extended period or periodically, by the stone or adobe house of the Pueblos, the wood house of the Iroquois, or the wood and earth house of the Eskimo.

Cliff Dwellers

Besides houses, some of the Indians of the Southwest dwelt in shelters excavated wholly or in part in the face of a cliff or mountain or hill. There are four localities where these cavate lodges occur in numbers, the Northern Rio Grande valley, the San Juan River valley, the San Francisco mountain region, and the Rio Verde valley in Arizona. There are in these places thousands of cavate lodges. They average in size two or three rooms, sometimes communicating by a ledge, sometimes, often in fact, with excavated connections. These cavate dwellings are simply another form of residence due to necessity or expediency. In other places there are some that were undoubtedly merely farming outlooks, occupied only during the crop season, just as there are cliff houses for this purpose and also houses erected singly in open valleys. But many cavate lodges were actual residences for a period of years, owing to circumstances of one kind or another. The cliff dwellers may still be found among the Tarahu Maris of Northern Mexico.

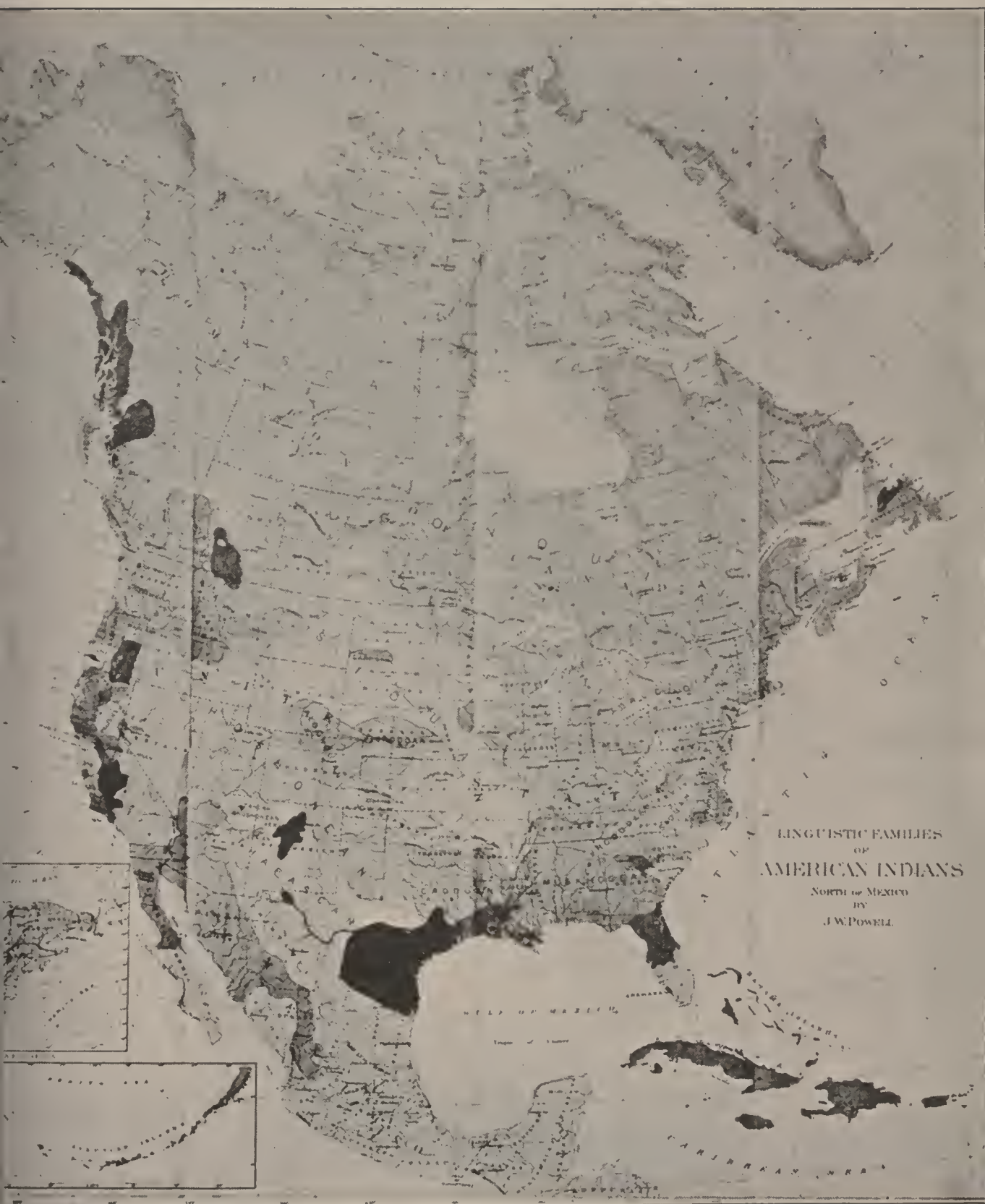
Mound Builders

One conspicuous feature of North American antiquity should be mentioned in this connection. The

mounds that are scattered over so large a part of the soil of the United States, and more particularly those between the Mississippi river and the Alleghany mountains, have been the subject of much theorizing and in late years of much careful study. The "Mound Builders" were supposed to have been a race quite different from the red men, with a culture perhaps superior to our own, but no relic of the past has ever been seen which indicates the former existence of a vanished civilization even remotely approaching our own. Of late years the exploration of the mounds has been carried on with increasing diligence. More than 2,000 mounds have been opened, and at least 38,000 relics taken from them. The result of all this investigation is the belief that the mounds were not built by one people, but by different tribes, as clearly distinguishable from one another as Algonquins are distinguishable from Iroquois. These mound-building tribes were not superior in culture to the Iroquois and many of the Algonquins, as first seen by white men. They are not to be classified with Zunis, still less with Mexicans or Mayas, in point of culture, but with Shawnees and Cherokees; in fact, some of them were Shawnees and Cherokees. There were times in the career of sundry Indian tribes when circumstances induced them to erect mounds as sites for communal houses, or council houses, medicine lodges, or burial places; somewhat as there was a period in England when circumstances led the people there to build moated castles, with draw-bridge and port cullis; and there is no more reason for assuming a mysterious race of "Mound Builders" in America than for assuming a mysterious race of "Castle Builders" in England.

QUESTIONS ON CHAPTER I, PART I

1. Give brief statement of Race Culture and reason for race development, with stages of progress.
2. What is the history of the Eskimo, and from what race descended?
3. Give the causes which retarded progress of mankind in this part of the world, and how advance was begun.
4. According to what plan are the groups of Indians divided?
5. Give six principal groups, with names of their tribes and geographical boundaries.
6. State which are best known, and why.
7. Which groups of Indians occupied the region north and south of the Isthmus of Darien?
8. Which are the most distinctive marks of culture of the Cordilleran people?



CHAPTER I

PART II.

Customs and Religions

In considering the customs and religions of the aborigines of North America one may but briefly touch upon a few that in a greater or less degree belong to all of them. Tribes often had a definite organization and a regular government and each held sway over a territory with fixed boundaries—marked by either rivers, lakes, mountain ranges or certain trees or stones. When at peace, those who entered another's domain were considered visitors, and they were expected to be friendly with all friends of the occupants of the region. When the whites came to these shores and took possession of the land they immediately stirred up the hostility of the owners, who naturally desired to be considered in the matter. Penn did consider them and he had no trouble. The English in a measure finally recognized the Iroquois' rights—and then turned this to account by claiming sovereignty over the territory, on the ground that the Iroquois were British subjects. The territorial rights of each tribe were definitely understood among themselves, and when the settlements of foreigners finally crowded tribes back upon each other's domain, a great deal of confusion arose as to ownership, obliging the government when it began to pay for lands to repeat the payment many times owing to the conflicting claims.

Council Chambers

Each Indian village always had at least one assembly place for a council chamber or lodge, commonly

called Kiva, from a Moki word signifying council chamber. Kivas, besides being used for social purposes, were also used for religious functions. The number of these buildings depended upon the size of the tribe. The tribe was organized on the basis of the clan, or group of blood relations, and each clan might have its own lodge. They might also belong to some of the secret orders, so, there appear to have been three kinds of Kivas—the tribe or chief Kiva, the Kiva belonging to the clan, and the Kiva of the secret societies. Everybody in a tribe belonged to a clan, otherwise they could not belong to the tribe. The complete organization of the tribe then was a group of families forming a clan, each family represented in two clans, the father belonging to one and the mother to another—marriage within a clan was forbidden—a group of clans formed the secret society or brotherhood, a group of the latter the tribe, and a group of tribes formed the Confederacy, probably the highest form of government known by this people.

Marriage

Courtship and marriage take various forms among the Indians. The most warlike tribes doubtless still retain the tradition of marriage by capture, and marriage by purchase persists to this day. Ponies are the most common medium of exchange and that maiden is the proudest belle whose parents have received the largest offers of horse flesh for her hand.

In their family life the Indians show much affection, their children they idolize, their old people they revere. In the patriarchal system which prevails, elders and children are thrown into the closest and most constant companionship and the children grow up in an atmosphere of respect for their elders and are readily controlled by them.

Totemism

The sign of the clan was the totem, and totemism, being both religious and social, is an important custom in vogue among all the stocks on the continent. Totems are of three kinds, clan totems, sex totems, and individual totems; the first are the most important. The totem is usually an animal, and the Indian believes that between these objects and himself there is a particular bond; from them he believes himself descended; therefore he would not harm the animal that was his totem.

Hospitality

The distribution of food was based on long custom. Hospitality was a law, and was everywhere observed faithfully, till intercourse with the methods of the white race demolished it. If a person from another household or a stranger from another tribe were to visit the house, the women would immediately offer him food, and it was a breach of etiquette to decline to eat it. The custom was strictly observed all over the continent and in the West India Islands, and was always remarked upon by the early discoverers.

Language

Because of the many distinct languages on the continent and with many tribes totally ignorant of the speech of their neighbors, it was necessary to have a means for the interchange of ideas which should not rely entirely on spoken words, and this was found in a sign language. The sign language was of extensive development and existed all over the world and bore a resemblance to the sign language now used in some of our deaf-mute schools. Picture writing the world over probably grew out of sign language, the first stage in development. The second was pictographs and the third alphabet. These merge into each other by a

slow and gradual progress. Some of the pictures found on rocks may have been carved for simple amusement, but the majority were made with a purpose, usually the communication or record of an idea.*

Clothing

The first clothing of primitive people was made of skins of animals, where they could be obtained. Where animals were scarce, or where the climate was sufficiently mild to require less warmth in the garments worn, woven cloth from strips of bark or twisted grasses was made. Skill in weaving developed from necessity and practice and in many parts of the country great skill in weaving and embroidery, under which may be classed bead work, have been attained. Elaborate costumes are worn on special occasions, but ordinarily the dress is simple, the blanket forming an important part of the costume.

Burial

When he died the Indian was disposed of in a number of different ways. There were burials in pits, graves, mounds, caves and so on; there was cremation; there was embalming; there was aerial sepulture in trees and scaffolds; and there was burial beneath water, or in canoes that were turned adrift. The Navajos leave the dead in the place where they die or throw them into a cleft in the rocks and pile stones upon the corpse. In Tennessee graves are found which were made by lining a rectangular excavation with slabs of stone. Some tribes wrapped their dead in fine furs, or in grasses and matting; others buried in urns. In the Northwest a living slave was buried with the deceased and if the slave was not dead in three days he was strangled by another slave. In Mexico burying slaves with the dead was common.

*North Americans of Yesterday. Chap. III. with Chap. VI.

Religions

The religion of most of the Indians was Zootheism—that is, their gods were deified men and animals. The heavenly bodies, personified as men and women also formed a part of their galaxy. Most Indians believe that all living things, even trees, once had human shape, and “have been transformed, for punishment or otherwise, into their present condition.” They had no knowledge of a single Great Spirit until the Europeans, often unconsciously, informed them of their own belief. The worship of the various deities was through numerous ceremonials, many of them embodying their form of dancing, although this term fails properly to describe them. The ceremonials take place at all times and seasons, many being as absolutely fixed to a certain date as our own Church festivals. The Eastern tribes had ceremonials on tapping the maple trees, and also on closing the maple sugar season. There were also the Corn-Planting Festival, the Strawberry Festival, the Bean Festival and the famous Green Corn Dance of the Iroquois, followed by the Harvest Dance. The famous ceremonial of the Snake Dance, in which a hundred or more rattlesnakes are used alive, performed only by the Mokis, is seen in its full glory once every two years at the village of Walpi. It covers altogether a period of nine days, including the search for the snakes, as well as rites performed in the Kiva. The costumes worn at many of these dances are as singular as the dance itself.

Sun Dance

“The sun dance was the most baneful of the old-time practices of the Sioux people. It was not, as is generally supposed, a function to test the personal courage of the candidates for place among the war-

riors. That was merely an incident of the ceremony. It was held for the purpose of propitiating by personal sacrifice the Great Spirit, and placating the pernicious spirits of the earth. It was an oblation purely, the persons taking part desiring to show that they were willing to submit to personal suffering in the hope that the community would be blessed in the harvest, or in any undertaking in which they were about to engage.

The sun dance pole, which was usually about twelve inches in diameter at the base and twenty feet in length, was selected with much ceremony. After being carefully prepared, the larger end was set in the ground a sufficient depth to give it firmness. Throughout the preliminaries the medicine men fasted and prayed, and during the dance the ears of children were pierced. While the ceremony was in progress, and the candidates were suspended by lariats run through the muscles of their breasts or back, from a cross-bar situated near the top of the pole, the prayers and dancing went on without interruption, the selected singers chanting in weird and mournful strains. The men fastened to the pole made good their self-immolation by staring continually at the sun, in consequence of which their eyes invariably became terribly inflamed. Some of the lookers-on would plead with the candidates that they be cut down, to which they would not consent. On the contrary they whistled continually to show that they were not affected by their sufferings. Other candidates for the sacrifice had buffalo heads attached to their bodies by lariats with skewers through their back muscles, and ran around jumping and dancing until the weight of the drag broke the flesh away. Among the Sioux the sun dance invariably continued three consecutive days, the test of courage and endurance being reserved for the last day. The lacerated wounds received no attention

in the way of dressing, or being cared for, until the dance ended at sun-down on the third day. At one of such dances which I attended in 1872, a young man had raw-hide thongs run through the muscles of his back, the thongs being attached to a cross bar near the top of the sun-dance pole by thongs through the muscles of his breast. Both remained with their feet barely touching the ground, swaying back and forth for an hour or more before released by the sorely tried flesh giving way.*

Medicine

Among Indians the professions of medicine and religion are inseparable. The doctor is always a priest, and the priest is always a doctor. Hence to the whites, the Indian priest-doctor has come to be known as the medicine-man, and anything sacred or mysterious or of wonderful power or efficacy in Indian life or belief, is designated as "medicine." To make "medicine" is to perform some sacred ceremony from the curing of a sick child to the consecration of the Sun-Dance Lodge.†

The sweat-bath was and is the great cure-all among the Indians, except the central and eastern Eskimo. It was also a means of religious purification. Usually the sweat house was only large enough for one person and was constructed of poles covered with skins, blankets or earth. The patient entered and those outside heated stones and passed them in to him by means of sticks. Water or some decoction was then poured over the stones and the opening closed. Profuse perspiration followed and at the proper time, if a stream was near, the patient would rush out and plunge in, otherwise cold water was poured over him.

*My Friend the Indian, James McLaughlin.

†James Mooney, "Ghost Dance Religion."

This was the chief remedy for small-pox, which has made such ravages in all tribes, but of course was not effective.

The New Fire

Before the invention of the fire-drill it was of the greatest importance to preserve the fire that had been procured from a great distance, or from some forest conflagration, hence it assumed a sacred character and those who were entrusted with its preservation were high-priests. The "new fire" of the Aztecs was produced at the termination of their fifty-two year cycle, when all fires were permitted to die out. The obtaining of the new fire was one of their great ceremonies and is admirably described by Prescott.*

The Peace Pipe

Tobacco and the pipe were part of the Indian religious paraphernalia. The pipe seems not to have been much used for ordinary smoking among the Mexican tribes or the sedentary tribes of the Southwest. They used the cigarette chiefly, leaving the pipe for ceremonials, while the West Indian tribes rolled the leaf up for smoking. The exact place of the pipe in the ceremonials of the Eastern tribes is not yet thoroughly understood, but its function was always an important one. The pipe was the invariable accompaniment of all councils and treaties among Eastern tribes, and it was the emblem of peace. Each village had its calumet, a pipe of peace made of sacred pipe stone, and whoever carried it, passed even among the enemy with impunity.

Wars. —

Before the acquisition of fire-arms and the crowding back of tribe against tribe by the whites, wars

*Conquest of Mexico. Vol. I. p. 81.

were rather infrequent. Night attacks were never made. War was declared by the people at the instigation of the "war captains," valorous braves of any birth or family, who had distinguished themselves by personal prowess or in good success in frays against the enemy. Cannibalism prevailed in many tribes, and was always ostensibly a religious ceremony and not a means of satisfying hunger. Payne holds that the Aztec custom of consuming captives at religious feasts was in reality a means of procuring animal food, resulting from the limited meat supply, and that perpetual war was waged mainly to obtain prisoners for this purpose,* while Prescott says that the great object of war with the Aztecs, was quite as much to gather victims for their sacrifices as to extend their kingdom.†

The Indian has the mind of a child in the body of an adult. The struggle for existence weeded out the weak and sickly, the slow, the stupid, and created a race physically perfect, and mentally fitted to cope with the conditions they were forced to meet, as long as they were left to themselves. When they encountered the white race they were forced to face a new set of conditions. People who have no knowledge of the Indians imagine them to be merely ignorant people. This is not the case. The Indian is not like the white man of any class or condition, because his mind does not work like the mind of an ordinary adult white man. The whites did not try to understand him, nor were they superior to him in the matter of patience and forgiveness. One thing was well understood by the whites, however, and continues to this day, and that was that an Indian has no rights that a white man is bound to respect or even consider. Cruelty and in-

*Payne's *History of the New World*. Vol. II. pp. 495, 499, 501.

†Conquest of Mexico. Vol. I. p. 81.

justice have characterized the dealings of the white man with the red, and stories of persecution and oppression too horrible to relate are to be found on the pages of all the histories written of this people, from the time that Columbus first discovered a new country to the present day. The Indian race was more remarkable than has been popularly appreciated. They possessed, as a rule, strong personality, great physical vigor, quick intelligence and dauntless courage. Their brain power was of a high order, and capable through the processes of time, of a development second to none. If after years of intercourse with Europeans the race has degenerated, it is humiliating but well to remember that treachery, dishonesty and drunkenness were learned from examples set by those who called themselves Christians. At this late day the very least reparation that can be made is to see our own shortcomings, and not exaggerate those of the American Indian. It was inevitable that the weaker race should be pushed to the wall, but we can at least acknowledge and do justice to the good that is in it. In estimating their traits we do not regard them enough from their own standpoint, and without so regarding them, they cannot be understood. Not long ago an educated Christian Indian was heard to say in defense of his people, when they were accused of lack of patriotism, that after all "Patriotism is the quality they possess above all others, for was not this country theirs, and were they not resisting the power that would take it from them?"

QUESTIONS ON CHAPTER I, PART II

1. Describe the dwellings of the Indians, the cliff-dwellers, the mound-builders.
2. What was the religion of the American Indian, and describe some of their ceremonies.



GROUP OF DANCERS.

3. Describe the council house, explain the method of dividing tribes into clans, and the meaning of Totemism.

4. Under the head of customs, give development of language, clothing, marriage, burials.

5. What is meant by "medicine" among these people?

6. Give description of the New Fire, the peace pipe, and how war was declared.

7. What were the characteristics of the Indian before the discovery, and how has intercourse with the European races changed him?

CHAPTER II

THE GOVERNMENT IN ITS RE-
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THE GOVERNMENT IN ITS RELATIONS TO THE INDIANS

Whether considered in the light of "domestic independent nations," or as wards, the relations of the government to the Indian have always been of a paternal nature. Judged by the expressed intention embodied in various acts of Congress, following the close of the Revolution, the declared policy at that time would seem to have been all that could be desired. As early as July 13, 1787, the Continental Congress passed an ordinance which provided (Article 3), that:

"The utmost good faith shall always be observed toward the Indians; their land and property shall never be taken from them without their consent; and in their property, rights and liberty they shall never be invaded or disturbed, unless in just and lawful wars authorized by Congress; but laws founded in justice and humanity shall from time to time be made, for preventing wrongs being done to them, and for preserving peace and friendship with them."

From that day to this there has been an abundance of law, and the various subsequent treaties and agreements made with the Indians have teemed with promises of good faith and good intention. Had these promises been kept by the government, there probably would not have been "A Century of Dishonor."

The early policy (if such it can be called) was really one of expediency; of theory versus practice—and usually tempered by political considerations. The

same might be said of the course that was followed for the next hundred years.

In the colonial days, the treatment of the Indian was largely a local matter. Treaties were made with him by the various colonies that breathed the spirit of friendship and brotherly love, only to be broken when the white man wanted his land. Various missionary efforts were made from time to time, with marked success, as indicated by the work of John Eliot, the Moravians and others; and in Virginia a school was established for the benefit of Indian children. The Indian's right of occupancy to the land was conceded by the colonial treaties, but when the clamor of white greed was raised, there was no recognition of the Indian's interests, and no effective measures in existence for his protection. Regardless of treaty stipulations, he was therefore forced to fight for his rights, or move on. The latter usually followed the former; for the Indians, though as a whole outnumbering the whites, were lacking in cohesiveness. There was no homogeneousness; they were separate nations with marked difference in language and customs. Had the Indians been united by a common bond, the path of the colonists would have been far more difficult. So long as one tribe was not molested, it paid but little attention to the wrongs being inflicted upon its neighbors. Laws were passed by the colonies discriminating against the Indians, subjecting them to conditions of slavery, and imposing all sorts of restrictions of an irksome character. At other times, when their help was needed to fight an enemy of the Crown, their favor was courted, and they were made allies. When this friendship was no longer needed, and the colonists were stronger numerically, the past help of the Indians was ignored and the alliance repudiated. These chaotic conditions continued up to the time of

the Revolutionary period, and when the United States Government was an accomplished fact, the only policy that existed in dealing with the Indians was one of might. The situation had been complicated by colonial action, which paved the way for the trouble and violence that naturally followed a continuation of the old method.

From the beginning of our national existence up to the inauguration of the "Peace Policy" by President Grant, in 1869, there was also a lack of continuity of purpose, and of any attempt to faithfully live up to a definite and humane purpose in dealing with the Indians. In an article reviewing the "Indian Question Past and Present," Mr. Herbert Welsh said of this National Period:

"The situation from the start was hopeless. It was an irrepressible conflict, the seeds of which had been planted far back in the early days of white occupation. To prevent, upon territory guaranteed to the Indians, the intrusion first of hunters and then of settlers, was impossible. Washington earnestly desired to accomplish this result, and recommended to Congress that no settlements should be made west of a clearly marked boundary line, and that no purchase of land from the Indians except by the government should be permitted. This recommendation was disregarded, and another Indian war was the result. In the earliest treaties made by the United States with Indian tribes, where boundaries were distinctly marked, the lands designated were given to the Indians *forever*, and whites were to be left to the mercy of the Indians for punishment. Such was the case in the treaty of January 21, 1785, between the United States and the Ottawas, Chippewas and Delawares, and such were the provisions of other treaties made at this period. The utter disregard of these treaties

upon the part of the whites led to the Indian wars which resulted in the defeat of General St. Clair and the massacre of his troops, and in the victory of General Wayne over the Miamis. These wars were illustrative of every war that has occurred between the Indians and ourselves from that time to this. The same miserable story has been repeated with unbroken similarity through all the terrible border conflicts of the century. A treaty would be made promising such and such lands to the Indians, to be theirs as long as 'water ran and grass grew.' Such and such goods were to be given them in return for land taken. The ink in which the treaty was written was scarcely dry before our unrestrained and unrestrainable settlers would proceed to violate its terms. This invariably led to irritation and to individual acts of revenge on the part of the Indians—and then followed war. * * * * *

"There was no sound and settled policy which looked toward winning an enduring friendship with the Indian tribes, establishing confidence between the two races, and eventually securing the civilization of the Indians. It is extraordinary that the government should continue to make promises in treaty after treaty with tribe after tribe that never could be kept. It is by no means extraordinary that the Indians, finding how utterly unworthy of trust were the promises made them, how continually they were deceived, how constant were the invasions of their territory, and, moreover, having no redress by law, should have taken the only course left them—frantic hate, violence and murder, and having exhausted brief passion, should have sunk into apathy, debauchery and despair."

What might be regarded as an *official* review of the situation covered by the foregoing quotation, is given



TYPICAL ONEIDAS OF THE OLD STYLE.

by a writer in the "Handbook of American Indians," issued by the Bureau of Ethnology, as follows:

"Pre-eminent among the difficulties in the way of carrying out a just, humane and consistent policy has been and is still the antagonism, born of the ignorance of both races of each other's mode of thought, social ideals and structure, and customs, together with persistent contention about land, one race defending its birthright, the other race ignoring native claims and regarding the territory as vacant. As a result, a dual condition has existed—on the one side a theoretic government plan, ideal and worthy; on the other, modifications of this plan, in compliance with local ignorance and greed. The laws and regulations of the United States Government applying to the Indian tribes, with few exceptions, have been framed to conserve their rights. The wars, which have cost much blood and treasure, the enforced removals, the dishonest practices and degrading influences that stain the page of history have all come about in violation of these laws and of solemn compacts of the government with native tribes."

One element that is not mentioned in the above paragraph is the constant change in the personnel of the government—both the legislative and the executive branches. The one made the laws, and the other enforced them. The agreements and treaties were also made by a commission, often composed of honorable, upright men, who aimed to secure justice for the Indians, but when their particular work was accomplished, they had no further voice in the faithful performance of the compact by the government—whether legislative or administrative. No matter how good a law might be in intention, the most important part is its proper enforcement, in letter and spirit. Many of the mistakes (to put it charitably) that have occurred in

our dealings with the Indians have been of administration rather than legislation. On the other hand, it cannot be denied that vicious legislation has been enacted, and the administrative officers of the government had no choice but to obey the law, unless prevented from doing so by legal action.

In the case of the Mission Indians of California, whose wrongs were so eloquently and forcibly stated by Helen Hunt Jackson's "A Century of Dishonor," when the treaty of Guadeloupe Hidalgo was ratified by Congress, a commission was appointed, with instructions to make provisions for the land rights of the various bands of Indians living in that state. The commission was duly named, but it failed to do its duty, and the Indians were the sufferers. When the Indian Rights Association, in an effort to prevent the eviction of these Indians from their ancient homes, carried the case to the United States Supreme Court, an adverse decision was rendered to the effect that as the commission had been appointed, under authority of Congress, it was to be presumed that the instructions given them had been complied with.

Paradoxical as it may seem, the worst, or most troublesome Indians have usually received far better treatment at the hands of the government than the peaceable, inoffensive ones. General Crook once said: "The Indian commands respect for his rights only so long as he inspires terror for his rifle," and it is only necessary to contrast the treatment of the Sioux with that of the Mission Indians to see his reasons for making such a statement. The government found it very expensive to fight the war-like tribes, the statement having been made "that it costs a million dollars to kill an Indian." The treaties with the Sioux are an indication that the government considered it cheaper

to buy their peace, at any price, than to continue the attempt to subdue them by force of arms.

In 1852, following the excitement incident to the discovery of gold on the Pacific coast, the government made treaties with eighty or ninety bands of Indians in Northern California, by which they agreed to accept new reservations in lieu of their old homes. The Indians were promptly removed from their reservation to a temporary tract, but the treaties failed of ratification, and were buried in the secret archives of the Senate until 1904, when they were brought to light through the efforts of the Indian Rights Association. The Indians had long since been forced from their temporary homes, and their descendants were landless squatters, existing on the corners of ranches belonging to white men, and subject to eviction at a moment's notice. After a lapse of over fifty years, when this matter was called to the attention of Congress by a philanthropic movement, provisions were finally made to locate these Indians on small holdings of land.

With the bold and defiant Sioux, however, the case was quite different. The government tried to conquer them by force of arms, and confessed its failure to do so by virtually suing for peace, and allowing these Indians to make their own terms. The Sioux leaders were not only skilled in the arts of war, but were also shrewd in driving a bargain. The terms they dictated were extortionate, but the government accepted them without objection—although probably with certain mental reservations. On the other hand, the Indian leaders knew, from past experience, that treaties were seldom respected long, and they were doubtless inspired to make heavy demands, and profit thereby while the agreement held good. It is related that when Sitting Bull's party fled to Canada, following the annihilation of General Custer's command by the Sioux,

a commission visited them and sought to induce them to return to this country and surrender. Not only were the overtures refused, but the commissioners were reminded that the government "had made fifty-two treaties with the Sioux and kept none of them."

In contrast to the indifference of our government to principles of honor and justice in respecting treaty obligations, the following comment of General George Crook, who knew the Indian intimately as friend and foe, is very suggestive:

"During the twenty-seven years of my experience with the Indian question I have never known a band of Indians to make peace with our government and then break it, or leave their reservation, without some ground of complaint. * * *"

The limitations of this chapter will not permit a more extended review of the almost countless number of broken promises and absolute bad faith on the part of the Indian's "guardian." Helen Hunt Jackson's "A Century of Dishonor" has covered the ground quite fully, up to a certain point; but there is another volume that has received far less attention than it deserves for the thorough, accurate and impartial manner in which the subject is treated, based largely on information from official sources, which should be consulted for full details as to this black page of our history, namely: "The Massacres of the Mountains," by J. P. Dunn, Jr. (Harper & Brothers). Another reliable volume, which brings the subject further down to date, is "The Indian Dispossessed," by S. K. Humphrey (Little, Brown & Co.).

THE MODERN PERIOD

With the advent of General Grant's first presidential term, a new era was inaugurated. While it did not accomplish all that was hoped for, at the time, it

was a real step in the right direction. Public attention was called, officially, to our deplorable treatment of the Indian, and the way was paved for the improvement that followed during the past twenty-five years. The late George H. Stuart, in his autobiography, said. "It will be remembered that nothing in General Grant's inaugural excited more attention or awakened more discussion than his strong expression of his desire and purpose to see full justice done to the Indian tribes of our country. He told Mr. George W. Childs that as a young lieutenant, he had been much thrown among the Indians and had seen the unjust treatment they had received at the hands of the white men. He then made up his mind that, if ever he had any influence or power, it should be exercised to try to ameliorate their condition."

✓ In his inaugural address, on March 4, 1869, President Grant said: "The proper treatment of the original occupants of this land—the Indians—is one deserving of careful study. I will favor any course toward them which tends to their civilization and ultimate citizenship."

✓ Mr. William Welsh, a churchman who had been greatly interested in the question of missions to the Indians, held a meeting at his house, in Philadelphia, to which were invited a number of public-spirited citizens, and called their attention to President Grant's reference to the Indian question. This resulted in a committee going to Washington for a conference with President Grant and other officials, to discuss ways and means for remedying the Indian troubles which were then of common occurrence. It was then suggested that a commission be appointed to act in an advisory capacity to the Department of the Interior. This suggestion received prompt attention, for an act of April 10, 1869 (section four) provided that:

"There shall be a board of Indian Commissioners, composed of not more than ten persons, appointed by the President solely, from men eminent for intelligence and philanthropy, and who shall serve without pecuniary compensation, who may, under his direction, exercise joint control with the Secretary of the Interior over the disbursements of the appropriations made by this act, or any part thereof that the President may designate."

As a preliminary step in the "Peace Policy," President Grant, in 1869, placed "the superintendency of Nebraska, and that for Kansas and the Indian Territory, under the care of the Society of Friends." In his message to Congress, under date of December 6, 1869, the President said:

"From the foundation of the government to the present the management of the original inhabitants of this continent—the Indians—has been a subject of embarrassment and expense, and has been attended with continuous robberies, murders and wars. From my own experience upon the frontiers and in the Indian countries, I do not hold either legislation, or the conduct of the whites who came most in contact with the Indian, blameless for these hostilities. The past, however, cannot be undone, and the question must be met as we now find it. I have attempted a new policy toward these wards of the nation (for they cannot be regarded in any other light than as wards) with fair results, so far as tried, and which I hope will be attended ultimately with great success. The Society of Friends is well known as having succeeded in living in peace with the Indians in the early settlement of Pennsylvania, while their white neighbors of other sects in other sections were constantly embroiled. They are known for their opposition to all strife, violence and war, and are generally noted for their strict integrity

and fair dealings. These considerations induced me to give the management of a few reservations of Indians to them and to throw the burden of the selection of agents upon the society itself. The result has proven most satisfactory."

Mr. Vincent Colyer, the secretary of the Commissioners, informed the various church boards that "the President has decided to invite the co-operation of other religious bodies besides the Quakers to take charge of these reservations, and to nominate such persons as they can recommend as agents," in the hope of avoiding the "probable consequences of the appointment of political parasites" to such positions. This invitation was accepted by the churches, and was followed for ten or twelve years. The plan worked well for a while, but it had to be finally abandoned, owing to various causes, principally that of political interference with the control of the reservations. Other reasons that have been assigned were that it led to denominational strife, and, further, that it was an alliance between Church and State, and therefore not in accord with the American idea. The real reason was doubtless the desire of the spoilsmen to have these agency positions available as a means of paying political debts. The post of Indian agent was considered, in certain circles, to be a very desirable "plum" for a man who had "done political service," a sinister way of expressing it being "that four years was long enough for any man to have it; that if he could not make his 'pile' in that time, under such happy conditions, there was no use in him further trying."

At the time the Board of Indian Commissioners was created, the "Indian Ring" was strongly entrenched, in and out of governmental circles. As one writer stated it: "The Indian Bureau at that time was a nest of corruption. Jobbery, speculation and inefficiency

flourished. Contractors for provisions and all sorts of supplies swindled the government and the Indian agents were largely selected from among broken-down politicians. They were generally unsuited to their duties, and were in many instances flagrantly corrupt. * * * * *

"The Board, by visits to the Indian country, and by careful inspection of supplies, accomplished much in the line of reform; but they had small sympathy from the heads of the Indian Bureau, who frequently thwarted their efforts to expose and punish guilty men. * * Nor was the President himself willing to remove officers of the Interior Department, when such action was necessary to protect the credit of the administration. It was the corruption of American politics which hampered the efforts of the Board of Indian Commissioners for reform, and caused some of its most earnest members to resign their positions, and thenceforth to labor for Indian civilization through the medium of churches and as individuals rather than assume an official responsibility without power to discharge it."

The influences against the Board were such that Congress was induced to curtail its power, to reduce its appropriations, and thus minimize its work, if not actually nullify its usefulness. The character of these influences may be inferred from the introduction to a report made in 1873 by a committee of the House of Representatives on general Indian conditions, which read, in part:

"By this investigation and report, the committee hope to do something to rid the Indians and the Indian service of those heartless scoundrels who infest it, and who do such damage to the Indian, the settler and the government." Unfortunately, the wish of the committee was not realized at the time; and it is a

debatable question as to how far that wish has been realized even up to the present period. While there has been a great improvement, in many ways, POLITICS, which was then the curse of the Indian service, is still in evidence, in one form or another, and carries with it the same blighting effects.

It is to be regretted that some of the officials charged with administering the "Peace Policy" failed not only to understand the Indian nature, but were ready to ignore existing treaties and agreements, and attempt experiments that past experience conclusively proved to be unjust and inhuman, the inevitable result of which was violence and bloodshed. There was annexed to the "Peace Policy," about 1873, the "steady concentration of the smaller bands of Indians upon the larger reservations," one theory being that it would be more economical from an administrative standpoint. Commenting on this plan, Mr. J. P. Dunn (in "The Massacres of the Mountains") well said:

"If there were ever a penny-wise and pound-foolish idea, it is that concentration cheapens the Indian service. The wars alone that have resulted from it, leaving out of consideration life and property destroyed, have cost more money than all the tribes affected by removal have cost the government otherwise. In addition to that, several tribes that were previously self-supporting were made utterly destitute and helpless by removal, and some became hopelessly demoralized. There is, in reason, no cause why Indians may not be taught and civilized in one state or territory as well as in another, and if the presence of Indians be considered objectionable, there is no justice in moving them from contiguity with one lot of white neighbors to put them near others. The concentration policy has not a single foundation, either in fact or in logical argument, to support it. It is almost beyond comprehen-

sion how it could have been adopted by reasoning men."

It was this policy of concentration that led to trouble with the Sioux in 1876; with the Nez Percés, in 1877; the Modoc war; the troubles with the Chiricahua Apache and other tribes in Arizona. There were numerous instances of where Indians had made rapid progress in civilization, under the wise guidance of Christian missionaries, who had to abandon all that had been gained, and start afresh in a new locality, under the policy. To expect them to make permanent progress under such conditions was absurd.

THE RESERVATION SYSTEM

From the beginning of our National Period, there have always been reservations in fact, if not in name. The reservation policy was officially inaugurated in 1786, and was adopted for the purpose of better controlling the Indians and keeping them within clearly defined boundaries. It was also thought that this method of isolation would prevent conflict and dispute between the two races with regard to land matters. The white man, however, usually did not long permit the Indian to be isolated. The establishment of the reservations depended largely on circumstances; sometimes it would be by "solemn treaty," executive order, or by act of Congress. Originally the Indians were regarded as tribes, or independent nations, and dealt with on that basis. Treaties were made until 1871, when Congress enacted a law which provided:

"No Indian nation or tribe within the territory of the United States shall be acknowledged or recognized as an independent nation, tribe, or power with whom the United States may contract by treaty; but no obligation of any treaty lawfully made and ratified with

any such Indian nation or tribe prior to March 3, 1871, shall be hereby invalidated or impaired."

From that date "agreements" took the place of the "solemn" treaties. In both forms of negotiation, it was generally stipulated that the terms should not be changed without the consent of a three-fourths majority of the male adult members of the tribe concerned. It was believed that this provision had a binding force, and that the government, when desiring any modification of existing treaties or agreements would respect it. When it was proposed to carry out the provisions of an alleged agreement with the Kiowa, Comanche and Apache tribes, which had been changed by Congress, without the knowledge or consent of those Indians, and some years after it had been entered into, a bill in equity was filed in the name of Lone Wolf, to restrain the Department of the Interior from enforcing the terms of the act. The case was carried to the United States Supreme Court by the Indian Rights Association, and on January 5th, 1903, Justice White rendered a decision declaring, in substance, that Congress had the right to disregard any and all treaties or agreements made with Indians, although the Court assumed that in doing so Congress would deal fairly with the Indian. This decision, while at first startling, will probably do more toward breaking up the tribal relations and developing the Indian in his individual capacity than any other measure.

At present (1912) there are 161 Indian reservations of varying size, including nineteen Spanish grants to the Pueblo Indians, materially differing in area, soil and climate. As an outcome of the "Peace Policy," the thoughtful friends of the Indian gave serious consideration to the situation, realizing that, owing to changed conditions, the reservation system

could not, and should not, be maintained indefinitely, and that some wise action was necessary to provide for the future. The great west was so well settled that there was no place to further move the Indian. He could not be isolated, or concentrated. The sea of civilization was surrounding him, and slowly, but surely, fretting away his island reservation. It was therefore a case of "sink or swim." As a "life preserver," the land in severalty idea was developed, by which the Indian, as an individual, would be enabled in time to swim with the surging mass of civilization that threatened his very existence.

On February 8, 1887, the bill introduced by Senator Dawes, of Massachusetts, became a law. By its terms every member of a tribe (man, woman and child) was entitled to an allotment of land in severalty. The President was allowed discretionary powers as to when the allotment work should be undertaken, according to the readiness of the Indians for the step. After the land had been thus parcelled out, and the allotments approved, the remainder of the reservation was to be thrown open to settlement. The proceeds from the sale of this land are placed to the credit of the Indians in the United States treasury, although part of the money can be used for their benefit, according to agreement between the tribe and the government. This law confirmed the title of the Indians to all reservations established previously by executive order without an act of Congress. The Indians were, to a great extent, brought under the protection of the United States courts. Another feature of the Dawes bill was that as soon as the allotment selected by the Indian had been approved by the Secretary of the Interior, he became a full-fledged citizen of the United States. While he had the right to vote, his land was held in trust for him by the government for

twenty-five years, during which time it could not be taxed or incumbered. At the end of that period he was to receive a fee-simple patent to the land, although discretion was given the President to extend the trust if it seemed best to do so. It was also provided that an Indian leaving his reservation and taking up his permanent residence in any white community would thereby become a citizen of the United States. Under the Dawes bill about 166,000 allotments were made, to living and deceased Indians. With an average of four to the family, this would make about 44,000 Indians who were given the right of suffrage.

The Dawes bill was amended by the Burke act, which became a law on May 8, 1906, deferring citizenship until the allottee was given a fee-simple patent to his land. It was provided, however, that any allottee, whether under the old law or the new, could make application for a fee-simple patent at any time, and if competent, it would be granted by the Secretary of the Interior. The land then, of course, was subject to taxation and alienation. (The Burke law was not retroactive, and did not affect the citizenship conferred on the allottees under the Dawes measure.) Provision was also made by the Burke act for the sale of lands of deceased allottees, and the proceeds were divided among the heirs. This plan has done much to break up the reservations where allotments were first made, and in some cases it has worked well, by bringing in a good, steady class of farmers, who by their example have stimulated the Indians to a greater activity in agriculture. On the whole, the idea is a wise one, and *if it can be properly administered*, it will in time do much toward solving the problem. In reality, our policy is now one of "benevolent assimilation"; exterminating the Indian, as a separate race, by merging him into our body politic. Had our forefathers been

sufficiently wise to have adopted such a method, and faithfully adhered to it, there might not today have been an Indian problem.

ADMINISTRATION

With the advent of our National Period, Indian affairs were managed by a standing committee of Congress. They were transferred to the care of the Secretary of War when the War Department was created by the act of August 7, 1789. In 1824 a Bureau of Indian Affairs was organized, as a part of the War Department. By the act of July 9, 1832, there was created in the War Department the office of Commissioner of Indian Affairs. When the Department of the Interior was organized, by the act of March 3, 1849, the Bureau of Indian Affairs was transferred thereto, of which it has ever since been a part.

All Indian matters are in charge of the Commissioner of Indian Affairs. There are 304,950 Indians, located on 120 distinct reservations, for whose welfare the Commissioner is responsible, in a measure; and the present incumbent of the office has stated that instead of having one problem on his hands, he had over 300,000, thus recognizing the fallacy, so often expressed, that "the Indian is an Indian." In other words, Commissioner Valentine appears to have been the first official who, publicly, at least, has realized that the Indians have the same characteristics as the rest of the human race, and that what may prove successful with one (tribe or individual) may spell failure when applied to another.

Over 5,000 employees are required for the Indian service, in the field and at Washington, of whom thirty per cent are educated Indians. All these employees are now, with a few exceptions, within the classified service, and, theoretically at least, politics has no

part in their selection or advancement. Each agency is supplied with a superintendent (the position of agent having been abolished), and in addition to the corps of teachers (as there is usually a school at the agency) there is a force of farmers, blacksmith, carpenter, a physician, etc., to assist the Indians in progress toward self-support through agriculture, stock-raising, and other lines of industry. While there is still much room for improvement, the Indian service today is better organized than ever before, with a higher personnel. The writer has come in contact with hundreds of employees doing a most effective and conscientious work, a number of whom entered the service for the good they might be able to do.

An outgrowth of the treaty and agreement transactions that gives the Indian Office a good deal of work, is the various trust and treaty funds to the credit of the different tribes, aggregating upwards of \$40,000,000. The smallest tribal fund is \$3,881 (that of the Shoshone and Bannocks), while the largest is that of the Osage Indians, which is over \$8,000,000. This money is partly due from the funds set aside by agreement or treaty, partly from the sale of surplus lands. It should be noted that not all the Indian tribes have treaty or trust funds to their credit; for some of them have not a dollar. So long as these funds remain intact, however, there is likely to be attempts to reduce them by alleged "depredation claims," and other schemes. So far, efforts to have them individualized on the books of the treasury have not met with success, although several measures have been introduced in Congress to give the department the necessary authority to thus allot them.

Another outgrowth of the treaty and agreement policy is the payment of annuities and the issuance of rations. The Indian Office favors a capitalization of

these claims, to eliminate a feature that has helped to retard the Indian's progress; for so long as rations are distributed to able-bodied men, and annuities are "dolled out," there is not that incentive to work that has proved the salvation of the white race.

EDUCATION

One of the most hopeful branches of the Indian service is the educational work, which is now modeled on the lines of the public school system. There are 194 day schools, located at different points on the reservations; 82 boarding schools, also on the reservations, and 27 non-reservation schools, distributed mostly in the West. The enrollment at these government schools for the fiscal year ending June 30, 1910, was 26,780.

The first general appropriation made for Indian education was in 1819, when the sum of \$10,000 was set aside for that purpose. Progress along this line was very slow, for as late as 1877 the annual appropriation was only \$20,000. Such educational work as had been attempted during the period indicated was conducted by the churches. It was not until 1879, when Captain (now General) Pratt was authorized to establish a school for some Indian captives at the old army barracks at Carlisle, Penna., that there was much of a forward movement for education. This experiment proved beyond a doubt that the Indian could be educated if given a fair opportunity. The amount set aside for schools in 1883 was \$487,200. About this time, when Congress seemed determined to withhold appropriations for educational purposes, Hon. H. M. Teller, then Secretary of the Interior, appealed to the Indian Rights Association to arouse public sentiment in favor of the school work. As a result of the agitation that followed, which made itself felt by Congress, the amount was increased to \$675,200 in 1884. Thereafter

the appropriations took an upward bound, reaching the high water mark in 1908, when \$4,105,715 was allotted for that purpose.

It is less than twenty years since the present governmental education system was organized. Prior to that time, most of the work had been carried on by the churches, under a contract system with the department, on a per capita basis. This arrangement led to denominational strife, and efforts to secure an undue proportion of the educational fund. The feeling was also growing in Congress and elsewhere that it was an alliance between Church and State, and that the government ought to have full control of its own educational system. On June 7, 1897, Congress passed an act which stated:

"And it is hereby declared to be the settled policy of the government to hereafter make no appropriations whatever for education in any sectarian school."

Previously, all the Protestant denominations had determined to withdraw from the contract arrangement, and decided that any educational work conducted by them would be from the general church funds. At the present time, the Roman Catholic Church has contracts for some of its schools, which are supported from the trust and treaty funds of the Indians among whom they are located.

SUPPRESSION OF THE LIQUOR TRAFFIC

The Indian Bureau is now very active in fighting the progress of the twin plagues of the Indian—disease and whiskey. The medical service has been brought up to a high degree of efficiency, with marked improvement in the Indian's health. The work of suppressing the liquor traffic among the Indians is under the charge of Mr. W. E. Johnson, a man of high principles, proved courage and great ability, and who thoroughly be-

believes in his work. He has been a terror to the "bootleggers" and others engaged in the illicit traffic. Congress has shown its approval of this branch of the work by an annual appropriation of \$60,000 for its maintenance. In one year 1,657 arrests were made for violations of the law, and 1,055 of the wrong-doers were convicted.

✓ The annual reports of the Indian Bureau, giving an account of all phases of its current work, will be sent free to any applying for them. Address: Commissioner of Indian Affairs, Washington, D. C.

AS TO MISSIONARY WORK.

As the government's attitude toward the missionaries is often unknown, or misunderstood, the following official statement will make this point clear:

General Regulation for Religious Worship and Instruction of Pupils in Government Indian Schools

1. Pupils shall be directed to attend the respective churches to which they belong or for which their parents or guardians express a preference.

2. Should a question arise as to which church pupils belong, they shall be classed as belonging to a certain denomination as follows:

(a) Those whose names are to be found on the baptismal record of said denomination, or who have been formally received as members of such denomination, or who belong to families under its instructions, except where the children are under 18 years of age and parents or lawful guardians make written request that the child be instructed in some other religion.

(b) Those who, regardless of previous affiliations, Christian or pagan, having attained the age of 18 years, desire to become members of any denomination.

(c) Those of any religion whatever, under 18 years of age (or over that age, unless they make voluntary protest),

whose parents or lawful guardians, by written request, signify their desire that their children shall be reared in a certain denomination.

3. Ample provision shall be made for the conveyance of those who are too young or unable to walk in cases where the church services are held at a distance from the school. Hours of services are to be agreed upon between the attending pastor and the superintendent. Where these services can not be held in or near the school on Sunday, the pupils must be sent to church on week days, provided arrangements can be made between the attending pastor and the superintendent so as not to conflict with regular school duties.

4. Pupils shall not change church membership without the knowledge of the superintendent and consent of parents or guardians.

5. Pupils who belong to no church are encouraged to affiliate with some denomination—preference being left to the pupil if he be 18 years of age, or to the parent or guardian if the child be under 18 years of age.

6. Proselyting among pupils by pastors, employees, or pupils is strictly forbidden.

7. Method and promptness and a pervasive desire to co-operate with the discipline and aims of the school must characterize the work of those to whom the spiritual interests of the pupils are intrusted.

8. Two hours on week days are allowed each church authority for religious instruction, the hours to be decided upon by superintendent and pastor.

9. Each Sunday all pupils belonging to a certain denomination shall attend the Sunday-school taught, either at the school or in a near-by church, when by mutual consent of the attending pastor and superintendent such a place has been selected.

10. Pupils will have every facility in attending confession, preparatory classes, and communion by handing their names to their religious instructors, and these in turn shall hand the names to the matron or disciplinarian—this as a precaution to account for the presence of the pupil.

11. Truancy, tardiness, or misconduct on the part of pupils

attending church or Sunday-school, either away from or at the school, must be promptly reported to the superintendent.

12. For special services in church or at the school, special permission, granted at least a day in advance, must always be procured from the superintendent.

13. In the general school assembly exercises, as distinguished from the several Sunday-school exercises under separate denominational control, the following *only* must be observed for the strictly religious part:

(a) Substitute the revised version for the King James version of the Bible for scriptural readings, and confine these to the four Gospels and the Acts of the Apostles.

(b) Either form of the Lord's Prayer as given in the revised version.

(c) For song exercises use the "Carmina for Social Worship," omitting the following hymns: Nos. 106, 108, 110, 111, 119, 161, and 165.

(d) These assembly exercises are to be conducted by the superintendent of the school, or some employee or pupil designated by him; but not a minister or priest unless the superintendent should be one, in which case he acts *ex officio*.

(e) The privilege of addressing the school at these exercises will be cordially offered to all ministers and priests; but doctrinal instructions or denominational teachings must not be permitted.

14. Regular and compulsory attendance is demanded on the part of all pupils at the regular assembly exercises conducted by the superintendent of the school.

15. Superintendents shall be required to carry out these regulations. They are required not only to cooperate loyally with this office in holding the balances equally between all churches, granting them equal privileges and excluding special privilege, but must not under any circumstances allow their personal prejudices or church affiliations to bias them in any way.

R. G. VALENTINE, *Commissioner*.

March 12, 1910.

On January 27, 1912, the following order was issued by Robert G. Valentine, Commissioner of Indian Affairs, Department of the Interior, Washington, D. C.:

"To Superintendents in charge of Indian schools:

"In accordance with that essential principle in our national life—the separation of Church and State—as applied by me to the Indian service, which as to ceremonies and exercises is now being enforced under the existing religious regulations, I find it necessary to issue this order supplementary to those regulations to cover the use at those exercises and at other times of insignia and garb as used by various denominations. At exercises of any particular denomination there is, of course, no restriction in this respect, but at the general assembly exercises and in the public schoolrooms, or on the grounds when on duty, insignia or garb has no justification.

"In Government schools all insignia of any denomination must be removed from all public rooms, and members of any denomination wearing distinctive garb should leave such garb off while engaged at lay duties as Government employees. If any case exists where such an employee cannot conscientiously do this, he will be given a reasonable time, not to extend, however, beyond the opening of the next school year after the date of this order, to make arrangements for employment elsewhere than in Federal Indian schools."

When this came to the knowledge of the Home Missions Council the following telegram was sent to the President, under date of February 1:

*The President, the White House,
Washington, D. C.*

"The action of the honorable Commissioner of Indian Affairs issued Jan. 27 relative to sectarian insignia and garb in Federal Indian schools is to our minds so manifestly American in spirit, judicial and righteous, that we heartily approve and commend it. We did not know that such an order was in preparation. But we now express our commendation and ask that nothing be permitted to weaken its force. We desire

our representatives to have a conference with you if you find opportunity and occasion for this."

(Signed) CHARLES L. THOMPSON, President.

This telegram was acknowledged under date of February 2, by the secretary to the President, as follows:

"Your telegram of Feb. 1 has been received and brought to the attention of the President."

Without further communication with the Home Missions Council and allowing no opportunity for conference, the President wrote to Secretary Fisher, of the Department of the Interior, a letter under date of February 2, practically revoking the order. The concluding paragraph in the President's letter to Secretary Fisher is as follows:

"The commissioner's order almost necessarily amounts to a discharge from the Federal service of those who have entered it. This should not be done without a careful consideration of all phases of the matter nor without giving the persons directly affected an opportunity to be heard. As the order would not in any event take effect until the beginning of the next school year, I direct that it be revoked and the action by the Commissioner of Indian Affairs in respect thereto be suspended until such time as will permit a full hearing to be given to all parties in interest and a conclusion to be reached in respect to the matter after full deliberation."

The Home Missions Council—consisting of twenty-four organizations doing work throughout the United States and its dependencies—at a meeting of its executive committee, on February 5, telegraphed the President its profound regret that the President had revoked the order of the Indian Commissioner without affording the opportunity for conference which was asked for the council in Dr. Thompson's telegram.

It has been shown by the contents of this chapter that, although nominally under the "guardianship" of the government, the Indian suffered most from the very department ostensibly created in his interests, from fraud and trickery, since there was no organized sentiment to hold that guardian to a strict account of its stewardship. It is also clearly established that whatever permanent improvement has been accomplished in the administration of Indian affairs has been largely due to influences from without rather than within the government circles. The following brief statement relative to the work of the Indian Rights Association will therefore be of some interest in connection with this subject:

The Association is a non-political, non-sectarian body of public-spirited men and women. It was organized in Philadelphia, December 15, 1882, as a result of a visit of Messrs. Henry S. Pancoast and Herbert Welsh to the Sioux Indians, by about thirty gentlemen, who met in response to an invitation from the late Hon. John Welsh—

"To take into consideration the best method of producing such public feeling and Congressional action as shall secure to our Indian population civil rights and general education,
* * * * * and in time bring about the complete civilization of the Indians and their admission to citizenship."

As defined by its constitution, the object of the Association is "to secure to the Indians of the United States the political and civil rights already guaranteed to them by treaty and statutes of the United States, and such as their civilization and circumstances may justify." In the beginning of its work, to quote from a recent annual report, "the civilized Indian was the exception rather than the rule. The brutal expression 'the only good Indian is a dead Indian' seemed to represent the prevailing sentiment of the time. The country over which the red man roamed was sparsely settled. Outbreaks were taken as a matter of course, and comparatively little attention was paid to his rights or wrongs. Ignorance concerning the Indian and his affairs was dense and wide-

spread. When the tide of emigration swept westward, and settlers, good and bad, began crowding the Indians more and more, conditions materially changed. It was evident that wise measures should be adopted, whereby the Indian could be adapted to his new environment, and eventually become a part of it. To accomplish this it was necessary that public sentiment should be aroused by a vigorous agitation. *

* * * It was also necessary to secure an accurate knowledge of actual conditions, which could only be done by frequent visits to the Indian country. This information then had to be brought to the attention of the public in order to exert a sufficient pressure upon Congress and the Executive to secure prompt and reasonable attention. This was done by the dissemination of information obtained through the medium of pamphlets and leaflets and through the columns of the public press. The work progressed slowly at first, but gradually the Association won the respect and confidence of the public. Its accuracy of statement is rarely questioned, and an appeal now to the press of the country on any particular matter requiring attention from Congress or the people usually meets with ready response and produces definite results.

"In the beginning the Association was regarded by many as a group of sentimentalists, holding visionary theories that were absurd and unpractical. The Association was also looked on by some Government officials as a 'meddlesome and irresponsible body' constantly aiming to stir up trouble for somebody. All this has been changed. By avoiding serious mistakes, or inaccuracy of statement, and by contending for sound principles, the Association has demonstrated beyond question that its work was eminently practical and just. The Indian Office came to regard it as a friendly critic, and welcomed its co-operation.

"A gradual and steady change has taken place among the Indians. Nearly all of them have discarded the old savage methods and customs. * * * This improved condition of the Indian is not without its drawbacks, paradoxical as that may seem. What scheming men once accomplished by force is now attempted under cover of law; and in some respects the work of protecting the Indian's rights is more difficult than ever—at least more costly. Frequently it

has been necessary to appeal to the courts; in some instances to the highest tribunal—the United States Supreme Court. This is both expensive and tedious, but it is imperative, if vicious legislation by Congress is to be checked.”

Although much has been accomplished, much yet remains to be done. The influence for good that has been exerted by this Association can never be properly estimated, but it is within reason to claim that without the existence of such an organization during these twenty-eight years conditions for the Indian would not have been as favorable as they are today.

The Association has a representative stationed in Washington, who is ever ready to co-operate with the Indian Office, or to bring to the Commissioner's attention various matters requiring adjustment. This agent also carefully scrutinizes all legislation relating to Indian affairs that comes up in Congress, and informs the members of that body regarding the merits or demerits of particular bills. All vicious legislation is opposed. When it cannot be defeated in Committee, it is vigorously fought in Congress, and if that produces no effect, the facts are laid before the President with the request that he veto the obnoxious bill. The advantage of having a trained expert in Washington of high character and ability—a man who can give disinterested advice to Congressmen on Indian matters—is apparent.

In this connection, it is interesting to quote the following tribute from the late Bishop Hare, who spoke from close contact with the Association's work:

“The Indian Rights Association as a free and independent society has given to the cause of Indian rights disinterested ability of a high order. It has brought to light hidden things of darkness. It has made officials feel that they were under the public eye. It has made ears attentive to cries for help which otherwise had been deaf, and it has given faithful officials the reward and help of knowing that they would have in all their right measures strong public backing. Without it the friends of the Indian would feel that by definite, earnest effort they could accomplish but little and were beating the air.”

There are two other organizations whose work should not be overlooked in this connection; one is the National Indian Association (156 Fifth Avenue, New York City), which labors almost wholly along missionary lines, and which, at the same time, has been most active in helping to develop a strong public sentiment that would be felt in Washington. The other is the Boston Indian Citizenship Committee, which has likewise co-operated in the general movement for progress.

In closing this chapter, the writer realizes that the subject has only been partially covered. There are numerous matters that could be referred to more in detail, where there is but a mere reference. Should any reader care for information on any point connected with this subject, or desire the publications of the Indian Rights Association, a line sent to the secretary of that organization, 709 Provident Building, Philadelphia, Penna., will receive prompt attention.

QUESTIONS ON CHAPTER II. THE GOVERNMENT

1. What was the first disposition of the Government toward the Indians?
2. What has the later policy been?
3. How do you account for the difficulties that have arisen?
4. Describe the situation of the California Indians.
5. Why was the case different from the Sioux?
6. How has the Government kept its treaties with the Indians? What did Gen. Crook say of the way in which the Indians did their part?
7. What did Gen. Grant do for the Indians?
8. Give the real reason why the plan of Indian Commissioners of the different Churches was abandoned.
9. Describe the policy of concentration and its results.
10. How did "reservations" come to exist?
11. What was the famous decision of the U. S. Supreme Court of January 5, 1903, and what are the results?

12. What is the Dawes Bill? the Burke Act?
13. Explain the growth of the Bureau and the present administration of Indian affairs.
14. How did the Carlisle School begin?
15. What is the Government's attitude towards Mission work among the Indians?
16. Why is the existence of such a body as the Indian Rights Association necessary?

CHAPTER III

TWO PARTS

FIRST MISSIONS TO THE INDIANS EAST OF THE MISSISSIPPI

MISSIONS OF THE CHURCH OF ENGLAND.

NEW ENGLAND.

THE SOCIETY FOR THE PROPAGATION OF THE
GOSPEL IN FOREIGN PARTS.

MISSIONS IN NEW YORK.

FURTHER MISSIONS TO THE INDIANS.

SIR WILLIAM JOHNSON.

THAYENDANEGBA, JOSEPH BRANT.

REV. SAMUEL KIRKLAND.

ELEAZAR WILLIAMS.

REMOVAL TO WISCONSIN.

THE ONEIDAS IN WISCONSIN.

THE SEMINOLES.

CHAPTER III

PART I

FIRST MISSIONS TO THE INDIANS EAST OF THE MISSISSIPPI

The History of Missions to the Indians begins with the foreign occupation following the discovery of America. While temporal interests were never lost sight of in the hope of finding a new road to the Indies, the statement of the intention "to gather millions of wandering heathen souls into the fold of Christ" was sincerely made by the sovereigns of Spain and France. Little that is good can be said of the type of Christianity first presented to the aborigines of this continent by the Spanish; "The mailed conquerors and eager treasure-seekers who followed in the wake of Columbus were consumed by two ruthless passions—avarice and ambition—and yet we find among them a fierce zeal for Christian propaganda, strikingly disproportionate to their fitness to expound the doctrines or illustrate the virtues of the Christian religion." The noblest Spaniard who ever landed on these shores was Bartholomew de Las Casas, born in Seville in 1474. He came to America in 1502, and took Holy Orders in the Roman Church in 1510, and joined the Dominican Order in 1523. Impressed with the grievous wrongs done the Indians by his own people, he succeeded, after years of struggle with the governors of a new colony, in establishing Boards of Investigation, whereby cruelty and injustice to the natives of America were held in check, and finally abolished. In carrying the witness of Christianity to the aborigines of

this continent, the Roman Church took the lead, but its work has ever been a shifting one, wherever the Spaniard or Frenchmen did not also establish a state. Attempts were made by both Dominicans and Huguenots to form colonies on the coast of Florida about the year 1552 with attendant missions, but massacres by the Indians, in revenge for grievous wrongs, wiped out those beginnings. Most noted among the missions of the Roman Church were those in Canada and along the Mississippi River, in what was at that time (1682) known as the Province of Louisiana, and owned by the French. The boundaries of this province extended from the Alleghanies to the Rocky Mountains; from the Rio Grande and the Gulf of Mexico to the farthest springs of the Missouri.* More particulars concerning these missions can be considered later.

Missions of the Church of England

From the first formation of the British settlements in America there has been, on the part of the mother country a recognition, at least, of her two-fold duty, first to maintain the true faith among her own children, and secondly to propagate it among the surrounding heathen. Previous to the commencement of the eighteenth century, various efforts were made by both corporations and individuals to introduce Christianity into the colonies. These efforts cannot be enumerated here in detail, but a few notable instances of them may be given. The first religious service held by the clergy of the Church of England in America, of which there is sufficient testimony, was the Celebration of the Holy Communion on the shores of the Hudson Bay by "one Maister Wollfall," who sailed

*La Salle and the Discovery of the Great West, Francis Parkman, p. 289.

Consult any school map showing territorial growth.

with Martin Frobisher's expedition from Harwich, May 31st, 1578, and who was, it is believed, the first minister of the English Church to labor in America. The Rev. Francis Fletcher, chaplain to Sir Francis Drake, held religious services on the northern coast of California for about six weeks after the discovery of this land, on or about St. John Baptist's Day, 1579. A large company of Indians gathered here to see the newcomers. Drake called his company to prayer, in which God was besought "to open their blinded eyes to the knowledge of Him and of Jesus Christ, the Salvation of the Gentiles." Throughout all these devotions the Indians were very attentive, and seemed to be deeply affected.* The first charter for an English colony was granted to Sir Humphrey Gilbert in 1583; and among its provisions was the recognition of "the honor of God and His compassion for poor infidels, it seeming probable that God hath reserved these Gentiles to be introduced into Christian civility by the English nation."† The first ecclesiastical act on record in the colonies was performed August 13th, 1587, on the Island of Roanoke, in what is now known as North Carolina, then a part of Raleigh Colony. It was here that Mantoe, or Manteo, much esteemed because of his fidelity and kindness to the new settlers, was baptized. He may be accounted the first Indian convert to the Church. Thomas Heriot, who was mathematician of Sir Walter Raleigh's expedition of 1585 (which, however, Sir Walter Raleigh did not accompany) has some claim to be called the first English missionary to the Indians. In every town where he went he told them, as he was able, the true doctrine of salvation through Christ, and many chief points of religion. The Indians manifested the greatest interest

*History of the Church in America, Bishop Coleman.

†History of the Protestant Episcopal Church in America, Bishop Wilberforce. p. 9.

in listening to the contents of the Bible, and although told that the book itself was of no virtue, as they seemed to think, but only the doctrine contained therein, yet many kissed it and embraced it to show their hungry desire of that knowledge which was spoken of.† The Rev. Richard Hakluyt, Prebendary of Westminster, who has preserved the simple statement of Mr. Heriot, did much by his writings and missionary zeal to excite and sustain the spirit of enterprise in the reigns of Elizabeth and James I. His name appears in the charters granted to Virginia in 1606-1609. A royal ordinance accompanied the charter of 1606 and it expressly stipulated "that the true word of God be preached, planted and used, not only in the colonies, but also as much as might be, among the savages bordering upon them, and this according to the rites and doctrines of the Church of England," and "that all persons should kindly treat the savages and heathen people in these parts, and use all proper means to draw them to the true service and knowledge of God."

The Rev. Richard Hunt accompanied the expedition which sailed December 16th, 1606, and landed in Cape Henry, April 26th, 1607. He had the joy of administering the Holy Eucharist to these emigrants on the day after their first landing. It was an omen for good that almost their first act after reaching land was to offer unto God this appointed "Sacrifice of Praise and Thanksgiving," and that among the first humble reed-thatched houses, in which under the name of Jamestowne, they found shelter for themselves, they erected one to be the church and temple of the rising settlement.* Mr. Bucke succeeded Mr. Hunt as chaplain of the new colony, and he was soon joined by Mr. Whitaker, to whom the saint-like Nicholas Farrar

*History of the Protestant Episcopal Church in America. Bishop Wilberforce. p. 22.

†Hakluyt. Vol. III. p. 337.

gave the title of the Apostle of Virginia, With the name of Whitaker is joined the romantic story of the Indian convert, Pocahontas, whom he baptized into the Church of Christ.

Story of Pocahontas *

Captain John Smith, sometime president of the Colony of Virginia, and also the first historian of the colony, was one day, in the midst of valuable services to his countrymen, surprised and taken prisoner by the natives, and brought into the presence of their king, Powhatan, who with his "two hundred grim courtiers" stood staring at him. After keeping him in a state of suspense for several weeks they determined to kill him. His head was laid on a stone and the savages stood by with clubs ready to dash out his brains, when Pocahontas, a child of twelve years, and a favorite of the king, prevailed upon her father to spare his life. The king sent Smith back to his own people at Jamestown, and within a short time, at the close of 1607, a reinforcement of men and supplies arrived from England. Upon the strength of its assistance, and by the skill and sagacity of Smith, a friendly relation was established with Powhatan and his brother, the king of Pamaunke.

Pocahontas rendered many services to the English. In the following year, when Smith and his men had gone to visit Powhatan, and through his designs were in danger of starvation, she came "in that dark night through the irksome woods," and cheered them with the hope of food and within an hour sent supplies by the hands of some Indians. In 1612, in an attempt to regain arms and prisoners from Powhatan, Argall ascended the river in a vessel of which he was com-

*Condensed from Anderson's History of the Colonial Church, Vol. I. p. 178, 187, 238, 244.

mander, and by stratagem prevailed upon Pocahontas to come on board, and made her prisoner. It was not until the following year that Pocahontas prevailed upon her father to restore the English prisoners and their property. But when the sons of the Indian king, who had visited their sister, reported that she was kindly treated, then peace was made. Pocahontas during her captivity had been made a Christian under the instruction of Dale and Whitaker, and was baptized by the name of Rebecca. An attachment had sprung up between her and an Englishman named John Rolfe, who is described as "an honest gentleman, and of good behaviour." The marriage was celebrated April, 1613, and Dale says in a letter at that time or soon after, "she lives lovingly with him, and I trust will increase in goodness, as the knowledge of God increaseth in her. She will go to England with me, and, were it but the gaining of this one soule, I will thinke my time, toile and present stay well spent." Whitaker speaks in like terms of the marriage. Pocahontas accompanied her husband to England in 1616. They landed at Plymouth, and great interest was felt in her. Among the first to welcome her was Smith, whose life she had saved. He commended her to the notice of the Queen, relating the service she had rendered to himself and the colony. He was about to start again for New England, and could not stay to introduce Pocahontas himself. At first, Smith relates, she seemed disturbed at seeing him, but later began to speak and called him "Father." When Smith hesitated to receive such a title from a king's daughter she answered, "Were you not afraid to come into my father's country and cause feare in him and all his people (but mee), and you here that I should call you father? I tell you then I will, and you shall call mee child, and so I will be foreuer and euer your countrieman. They

did tell us always you were dead, and I knew no other till I came to Plimouth; yet Powhatan did command Vitamatoumakkin to seek you, and know the truth, because your countrieman will lie much." Upon the arrival of Pocahontas in London, she was graciously received by James and his Queen. The governor also of Virginia, Lord De la Warr, and his counsel, rejoiced to welcome her. The treasurer and company of Virginia voted a suitable provision for herself and for her child; and Purchas reports of her that she "did not only accustome herselfe to civility, but still carried herself as the daughter of a king, and was accordingly respected, not onely by the company, which allowed provision for herselfe and her sonne, but of diuers particular persons of honour, in their hopefull zeal by her to advance Christianitie." Among these, Purchas names especially the then Bishop of London, Dr. King. Many and great advantages, it might have been hoped, would have followed the return of Pocahontas to Virginia, had she been permitted to show to her countrymen the reality of that truth which had guided and refreshed her own spirit. But it was the will of God that she should not return thither. Her husband was appointed Secretary and Recorder General of Virginia; and, when she was on the point of embarking with him for her native land, in the beginning of the year 1616-17 she died. In the quaint, but emphatic, language of Purchas, "She came at Grausend to her end and graue, hauing giuen great demonstration of her Christian sinceritie, as the first fruits of Virginian conuersion, leaving here a godly memory, and the hopes of her resurrection, her soule aspiring to see and enjoy presently in heaven, what here shee had ioyed to heare and beleue of her beloved Saviour."

In the year 1619 the first legislative assembly of

American colonists met in the "Quire of the Church in James City," where they set forth the brief declaration of the Plantation of Virginia which stated that "The Colonie was settled for the Glory of God in the Propagation of the Gospell of Christ, and for the Conversion of the Savages."

New England

The history of the new Plymouth Settlement in Massachusetts in the year 1620 is well known and mentioned here on account of the proposed abandonment of his country by Oliver Cromwell, who was, however, prevented from embarking by the order of the Court. He retained his interest in the Pilgrim Fathers, and during his Protectorate, in the year 1649, an ordinance was passed for the "promoting and propagating the Gospel of Jesus Christ in New England."

In 1649 John Eliot, "the Apostle of the North American Indians or Red Men," began his labors among them in New England, which he continued until his death in 1695. Through his tracts the wants of the Indians became known in England, and so impressed was "The Long Parliament" that on July 27, 1649, an ordinance was passed establishing "A Corporation for the Promoting and Propagating the Gospel of Jesus Christ in New England, consisting of a President, Treasurer and fourteen assistants, to be called The President and Society for the Propagating of the Gospel in New England." A general collection throughout England and Wales (made at Cromwell's direction) produced nearly £12,000, of which £11,000 was invested in landed property in England. By means of the income missionaries were maintained among the natives in New England and New York State. On the Restoration, in 1660, under the name of the "Company for the Propagation of the Gospel in New Eng-

land and parts adjacent in America," the work was continued until the establishment of the United States Government. The new charter was obtained mainly by the exertions of the Hon. Robert Boyle, who became the first governor.

Mr. Boyle left an annual sum to support the lectures which to this day bear his name in Cambridge, University, England, that "being dead," he might still speak to all descending generations of this great duty of converting infidels to the faith of Christ. No regular journal was kept of the proceedings of this Society, and it is impossible, therefore, to form an accurate estimate of the results which followed its establishment. The missionaries seem, for the most part, to have been deprived clergymen of the Church of England who transported themselves to New England for the free exercise of their ministry before the year 1641. This Society represented the first attempt made by a company or society to undertake missionary work abroad. It was founded by the Long Parliament A. D. 1649, and incorporated by royal charter of King Charles II, A. D. 1661. Its income is derived from endowments, the result (a) of the first known missionary collections in England taken about 1649-1651, (b) of bequests by two benefactors. The company's income is now applied to the evangelization and education of the North American Indians in Canada. In addition to the spiritual charge of the Six Nations Indians upon the Grand River Reserve, Ontario, the largest in Canada, and the maintenance of the Mohawk Institution (a school for Indian boys and girls), at Brantford, Ontario, it has built, and maintains (since 1901) at Linton, British Columbia, St. George's School. The operations of the company were carried on in New England up to 1775, and after an interval of eleven years, caused by the American Revolution, removed to New

Brunswick in 1786, and thence in 1822 to other parts of British America, an extension being made also to the West Indies for the period 1823-40. The funds of the company, for the regulation of which three decrees of Chancery have been obtained (1792, 1808, 1836) now yield an annual income of £3,500 (from investments). This, the first Missionary Society established in England, is generally known as "The New England Company." As reconstituted in 1662 it was limited to forty-five members consisting of Churchmen and Dissenters.

John Eliot translated the Bible into the Indian language, and by his indefatigable zeal, many companies of Indians in Massachusetts, Plymouth, Martha's Vineyard and Nantucket had been so far instructed in the faith as to assemble themselves regularly every Sunday for common prayer and thanksgiving, and to be able to practice and manage the whole instituted worship of God among themselves, without the presence or inspection of any English among them.* Nobly did Eliot spend himself in those blessed labors which bore much fruit. In forty-six years there were reckoned six churches of baptized Indians in New England, and eighteen assemblies of catechumens, twenty-four Indians who were preachers, besides four English ministers who preached the Gospel in the Indian tongue.† This report is not unquestioned by contemporary writers, who state that there was a singular apathy among the Puritans towards their pagan brethren. The desire for their conversion into the faith seems never to have entered a single heart. They seized without scruple on the lands preserved by the Indians, voting themselves to be the children of God, and that the wilderness to the utmost part of the earth was given to

*Letter to the Hon. Robert Boyle, 1684.

†Cotton Mather, *Magnolia* III. p. 111.

them, and it is calculated that upwards of 180,000 of the aboriginal inhabitants were slaughtered by them in Massachusetts Bay and in Connecticut alone.‡

The Society for the Propagation of the Gospel in Foreign Parts

From these beginnings other efforts followed. In the year 1685 the Bishop of London persuaded Dr. Blair to go as his commissary to Virginia. For fifty-three years he held this office, and zealously discharged its duties. By him the long neglected project of training for the ministry the English and Indian youth was happily revived and, through his labors, brought to a successful close in the establishment of the College of William and Mary, and the charter was signed February 8th, 1693. Of the funds secured for the maintenance of this college was a bequest of the Hon. Robert Boyle "for pious and charitable uses," and through the endeavors of Dr. Blair was given for the support of an Indian school at the college. The money was invested in an English manor, called the "Brafferton" from the rent of which 45 pounds for the Society for the Propagation of the Gospel in New England were to go to the college in Virginia. By the terms of the deed the college was to care for as many Indian children as the yearly income of the premises should amount to at the rate of 14 pounds a year for each child. In 1723 a handsome brick building was erected in front of the college, out of the proceeds of the estate, and it has been known as the Brafferton Building ever since. After the War of the Revolution, the college lost the use of the Brafferton Fund; the Indian school was discontinued, and the building has been used as a dormitory ever since.* The appointment of

‡Hist. of Connecticut, 1781. p. 112.

*Williamsburg, Lyon C. Tyler.

Dr. Blair as commissary to Virginia was shortly followed by the nomination of Dr. Bray as commissary in Maryland. The name of Dr. Bray should be held in everlasting remembrance for his zealous and self-denying exertions in behalf of the Church, both at home and abroad. Before setting sail for America, he projected a scheme for supplying the colonial parishes with libraries; this led to the formation, in 1698, of the Society for the Promotion of Christian Knowledge. In the year 1701 he had the signal honor of obtaining a charter for "The Society for the Propagation of the Gospel in Foreign Parts," to whose benefactions the whole world has been and is so largely indebted. The very existence of the Church in the United States and Canada is owing to this society, and it may fairly claim to be the author of all the mission work done by these branches of the Church. The first meeting of the society was held at Lambeth Palace, on June 27th, 1701, when a corporate seal was ordered. The device accepted at the second meeting, July 8th, was very similar to the one adopted by the Massachusetts Colony—a ship under sail, making towards a point of land, upon the prow a minister with an open Bible in his hand; people standing on the shore in a posture of expectation, and using these words "*Transiens adjura nos.*" From the time that the Society for the Propagation of the Gospel for Foreign Parts received its charter, until the War of the American Revolution, missionaries of the Church of England labored in the colonies, and among the Indians in or near them. Their labors and privations were very real, and, in many cases, comparable to those "who wandered in the deserts and in mountains, being destitute, afflicted, tormented, and of whom the world was not worthy." In 1702 the governor and principal men of South Carolina petitioned the society

to send a missionary to the Yamasee Indians of the Muskogean family who had revolted from Christianity as taught them by the Spaniards, and were fast returning to their heathen practices. The Rev. Samuel Thomas, of Ballytown, Surrey, was sent to America in response to this appeal, but, for political reasons, was not at once sent to minister to the Indians, and never was allowed to reside among them. "With all the efforts of the society and a few of its missionaries, there was no real work systematically undertaken for the conversion of the Great Indian Nations of the South. Spasmodically, missionaries went among the Cherokees, the Creeks, the Savannahs, and the Yamasees, but without any permanent results." In 1713 a young prince of the Yamasees was taken to London and presented to the king. He was baptized two years later by the name of George, and the king advised as to the methods of his education, and subscribed liberally to the fund of the society for that purpose. Prince George returned to his native land in December, 1715, and seems to have had some influence among his kinsmen. As a rule, however, the Indian was left to be the prey of the trader and adventurer, and to learn the vices, and not the virtues, of the race which drove him farther into the wilderness, and took possession of his lands, sometimes by purchase and sometimes by conquest. Sir Walter Raleigh, in assigning over his patent in 1589, gave the sum of 100 pounds "in special regard and zeal in planting the Christian religion in those barbarous countries." This donation is particularly noteworthy as being perhaps the first direct pecuniary contribution for the missionary work in America.*

*Early Days of the S. P. G. in the American Colonies, Ch. Miss. Pub. Co. p. 14.

QUESTIONS ON CHAPTER III, PART I

1. Tell what you know of Las Casas and his work for the Indians.
2. When and to whom was the first English charter granted?
3. Who was the first Indian convert to the Church?
4. Who was really the first missionary to the Indians?
5. Who baptized Pocahontas, and where? Tell her story.
6. To what Society did John Eliot belong, and how did it differ from the present S. P. G.?
7. What was the attitude of the Puritans toward the Indians?
8. What was the Brafferton foundation? What was its fate?
9. Who was the founder of S. P. G. and S. P. C. K., and what was the date of each?
10. Who made the first contribution to missionary work in America?

CHAPTER III

PART II

Missions in New York

The early Dutch settlers of New York were welcomed by the Iroquois, who promised them the freedom of their vast hunting grounds, if the Dutch would but supply them with gunpowder and shot, to cope with the French weapons of their enemies, the northern nation, or Hurons. There was no thought of missionary enterprise among the Indians in the hearts of the Dutchmen. Business was their only object in founding New Amsterdam, but they treated the Indians fairly, keeping promises made to them. The treaty between one Jacob Elkins and the Iroquois was the first ever made between Europeans and the Indians, and was always respected by both sides. It was ordered that all land for the settlement should be fairly purchased of the Indians, and one of Peter Minuet's (First Director General of the Province) first duties was to buy Manhattan Island for the company.* In the central part of what is now New York State burned the council-fire of the Six Nations, whose irregular bands had seated themselves near Montreal, on the northern shore of Ontario, and on the Ohio; whose hunters roamed over the Northwest and West. Here were concentrated by far the most important Indian relations, round which the idea of a general union of the colonies was shaping itself into a reality. It was to still the hereditary warfare of the Six Nations with the Southern Indians that South

*The Thirteen Colonies, H. A. Smith, pp. 351-360.

Carolina and Massachusetts first met at Albany; it was to confirm friendship with them and their allies that New England and all the Central States but New Jersey had assembled in Congress.† Benevolence everywhere in our land exerted itself to ameliorate the condition of the Indian, above all, to educate the young; all forms of religious belief have endeavored to teach new habits to the rising generations among the Indians, and the results, in every instance, varying in the personal influence exerted by the missionary, have varied in little else. In Western New York the cross was planted first by Franciscan friars, in 1625, on both sides of the Niagara River, followed in 1641-42 by the Jesuits, from Quebec, up the St. Lawrence River and across Lake Ontario, to the seats of the Great Confederacy of the Iroquois, in what are now the counties named from four of their five nations, Oneida, Onondaga, Cayuga and Seneca, the Mohawks giving their name to the river that rises in East Steuben, Oneida county, and empties into the Hudson. Churches were built by the French for the Oneidas at Oneida Lake, for the Onondagas near Manlius or Jamesville, for the Cayugas at Cayuga Lake, for the Senecas at Avon or Chennasio (Geneseo), and in 1687 a chapel at Fort Niagara, where services were maintained from time to time as long as French occupancy continued, to 1759.*

In 1664 the English took New Amsterdam and made it New York. Up to this time no services of any kind had been held in the English tongue. With the English settlers came the English Church, and while its ministrations were limited for many years, Trinity Church, New York, was organized in 1696, and Dr. Vesey elected its first rector. Outside of the city the

†History of the United States, Bancroft. Vol. IV. p. 28.

*Diocese of Western New York, Hayes.

church was greatly indebted to the fostering care of the Society for the Propagation of the Gospel in Foreign Parts. Through settlements already formed it made its way up the Hudson and surrounding country until it reached Fort Orange, now the City of Albany. Some feeble efforts were made to send missionaries to the Iroquois, in part, no doubt at first, to detach them from French interest, but it was not until 1704 that the Rev. Thoroughgood Moore, the first missionary sent by the S. P. G. to the Indians, reached Albany. The Mohawks, the most easterly nation of the Iroquois, received Mr. Moore with great joy, but, on pushing through the wilderness fifty miles west to Ticonderoga, the principal Mohawk village or castle (afterwards Fort Hunter), he was disappointed to find that the chiefs would not commit themselves to receiving him as their minister, until they had consulted the other nations of the Confederacy. The truth was that they were all hesitating, then and for many years later, between the French and the English as allies and protectors. Eventually the Mohawks, under the wise guidance of Sir William Johnson, became not only firm friends of England, but devoted adherents to the Church, as they are to this day. Mr. Moore returned to Albany, and, after a year of fruitless endeavors to gain the confidence of the Iroquois, gave up the mission in despair.*

Further Missions to the Indians

The Rev. William Barclay became minister to Albany in 1707, and was the first English clergyman to gain an influence over the Indians. The translations into the Iroquois dialect of portions of the Gospel and the Book of Common Prayer, made by Mr. Freeman, a devout minister of the Dutch Church, were put in

*Old Fort Johnson, Max Reid.

shape for publication by Mr. Barclay. The Rev. Mr. Andrews was sent to Fort Hunter, opposite Amsterdam, in 1712, and it was Mr. Barclay who secured for him a kind reception. Unfortunately Mr. Andrews did not understand the Indian character, and could not, like the French missionaries, conform to their manner of living. It was a sore disappointment to all the good Christians in England, who had given money and offered prayers for the Indian mission, when, in 1718, Mr. Andrews in despair and disgust, abandoned it. Mr. Barclay and his successors at Albany showed what energy, perseverance and steadfast purpose can accomplish. They visited periodically the Mohawk country, sent teachers to the Indians, and took great pains with their instruction and sermons, until a large proportion of the natives became Christians.* The first chapel for the Mohawks was built at Fort Hunter in 1712. "Towards its furnishing Queen Anne gave altar plate and linen, the Archbishop of Canterbury twelve large Bibles and Tables with the Commandments, etc., and the Society a table of their seal finely painted in proper colors."†

Sir William Johnson

Sir William Johnson was made Indian Commissioner in 1746, having by kindness and tact obtained almost complete control of the warlike Iroquois. The distinguishing feature of Sir William Johnson's character was strict integrity. In this is to be found the great secret of his marvelous ascendancy over the Indians. Cheated by English traders and land agents for a long series of years, the Indian had learned to regard the name of Englishman as a synonym of fraud and deceit. From the time, however, of the baronet's

*See *The Oneidas*, J. K. Bloomfield, pp. 77-79.

† *Diocese of Western N. Y.* p. 6.

settlement until his decease, they had ever found him true to his word and conscientious in his dealings. Another trait of Sir William's character was his power of adaptation, and this added not a little to his influence over the Indians. Somewhat later, through the jealousy of the governor, he was constrained to resign his office of Indian Commissioner, but the Iroquois were so aroused, and so vociferous in their demand for his reinstatement, that he was reappointed with almost unlimited powers. Sir William Johnson's first residence, Fort Johnson, still stands about three miles from the city of Amsterdam, N. Y.*

Thayendanegea, Joseph Brant

Closely associated with Sir William Johnson was the Mohawk chief, Thayendanegea, Joseph Brant. He was educated at the Wheelock School at Lebanon, Connecticut where he learned both to speak and write English. He was with Johnson in the Pontiac War, 1763, fighting on the English side. He became a member of the English Church at Canajoharie. "After the treaty of peace between Great Britain and the United States, in 1783, Brant was granted a tract of land six miles wide on each side of the Grand River, Ontario, on which he settled with his Mohawk and other Iroquois followers, and continued to rule over them until his death, November 24th, 1807. A monument was placed over his grave, near the little church he had built at Grand River, and bears this inscription: 'This tomb is erected to the memory of Thayendanegea, or Capt. Joseph Brant, principal chief and warrior of the Six Nations Indians by his fellow subjects, admirers of his fidelity and attachment to the British Crown.' "†

Along with other tribes, the Oneidas shared in the

*Old Fort Johnson, May Reid.

†Handbook of American Indians. Vol. II. p. 742.

ministrations of the society's first missionaries, and we read of one Andrews, a missionary to the Mohawks, walking through the forests to the Oneidas, a hundred miles away. In spite of the many obstacles and set-backs, the Christianizing of the Red Men went on, though the missionaries had to toil and suffer and lay down their lives.* Queen Anne had the good of the Five Nations at all times very much at heart, and is said to have ordered a valuable communion set for each when they were ready to receive it. It appears, however, that the Mohawks alone received theirs. Queen Anne is also said to have ordered a chapel for the Onondagas as well as the Mohawks, but the latter only was built.

Rev. Samuel Kirkland

Among various missionaries who had been among the Mohawks, Oneidas and Onondagas, few have influenced the Indian for his own good, so deeply as the Rev. Samuel Kirkland. Of Scotch descent, born in Connecticut in 1741, he studied under the Rev. Dr. Wheelock at Lebanon, Conn. He later, 1762, became a student at Princeton College, New Jersey, at that time a place of resort for Indian youths who wished to obtain a classical education. "In New Hampshire and elsewhere schools for Indian children were established; but as they became pledged, they all escaped, refusing to be caged. Harvard College enrolls the name of an Algonquin student," but he was the only one to embrace the opportunity here offered for higher education. Mr. Kirkland's studies were pursued with constant thought of becoming a missionary among the Iroquois. In November, 1764, he set out for his mission, and, in spite of the cold and privation, loaded with clothing, provisions and books, with the help of

*The Oneidas, J. K. Bloomfield. p. 71.



REV. ELEAZAR WILLIAMS.
First Missionary to the Oneidas at Green Bay.

two Senecas he arrived at a village of the Oneidas; from thence he proceeded to Onandaga, where, in their Council House, he explained to a vast crowd the purpose of his mission to the Indians. Mr. Kirkland began his labors among the Senecas, but after being set apart for the ministry, he went to the Oneidas, towards whom his heart had been drawn, and among whom he labored for forty years. Among the friendly Oneidas was Skemandoah, one of the most accomplished warriors of their nation, who, for years after the Revolution, was known as "the white man's friend." He was converted by Mr. Kirkland, and lived to the advanced age of 110 years, dying at Oneida Castle in 1816. Mr. Kirkland was especially instrumental in banishing from the Oneidas the ban of the race, intoxicating drinks, which they were taught to refuse even as a gift. During the War of the Revolution Mr. Kirkland was appointed by the government as chaplain at Fort Schuyler, now the City of Utica, and, in recognition of this and other services, New York State, at the close of the war, granted him and his sons four thousand acres of land in this neighborhood.* Here, in 1784, Mr. Kirkland laid the foundations of Hamilton Academy, later Hamilton College, and intended primarily for the education of Indian young people of both sexes.

Eleazar Williams

As the Church became established in America, after the War of the Revolution, and after the Rev. John Henry Hobart was consecrated bishop of New York in 1811, missions among the remnant of the Six Nations were revived. The first mission of the Church was among the Oneidas in 1816. The services of a lay reader and teacher were offered them, and when

*From *The Oneidas*, J. K. Bloomfield. p. 95.

Mr. Williams appeared he was received with great cordiality. Around the name of Eleazar Williams gathers much of romance. Whether he was, as has been supposed, and always believed by some, to be the Lost Dauphin of France, or the son of a white woman named Williams, who married a Mohawk chief, is a question that permits no decision. The story of the Lost Dauphin is well told by Miss Bloomfield in her book, "The Oneidas," and need not be repeated here. At the time of Mr. Williams' joining the Oneida Mission, the nations were divided into two parties. "The First Christian Party" consisted of those who had been baptized. "The Pagan Party" were those who had lapsed from Christianity, and were avowed heathens. Under Mr. Williams' earnest and zealous teaching they declared to Governor Clinton, in 1817, that they no longer belonged to the Pagan Party. Soon after this, on recommendation of the Standing Committee Mr. Williams was admitted as a candidate for Deacon's Orders. The following year the little church built by the Indians was completed, and September 19, 1819, it was consecrated under the name of St. Peter's. On this occasion the bishop confirmed 56 persons, baptized two adults and 46 infants, all Oneidas.

Removal to Wisconsin

These Indians were not long to enjoy their settlement, or the church they had worked so hard to build. The advance of civilization was rapid, and the newcomers found the old inhabitants in the way. "They stand in the way of the whites; they must be swept out." Ere long the question was decided; through the intervention of Mr. Williams, acting with the approval of Bishop Hobart, the United States Government concluded a treaty with the Oneidas and Tusca-



BISHOP HOBART.

roras, giving them 65,000 acres of land in Wisconsin in exchange for their land in New York. Mr. Williams did not act alone in this, but consulted with their chiefs, some of whom examined the land, and helped sign the treaty.

THE ONEIDAS IN WISCONSIN

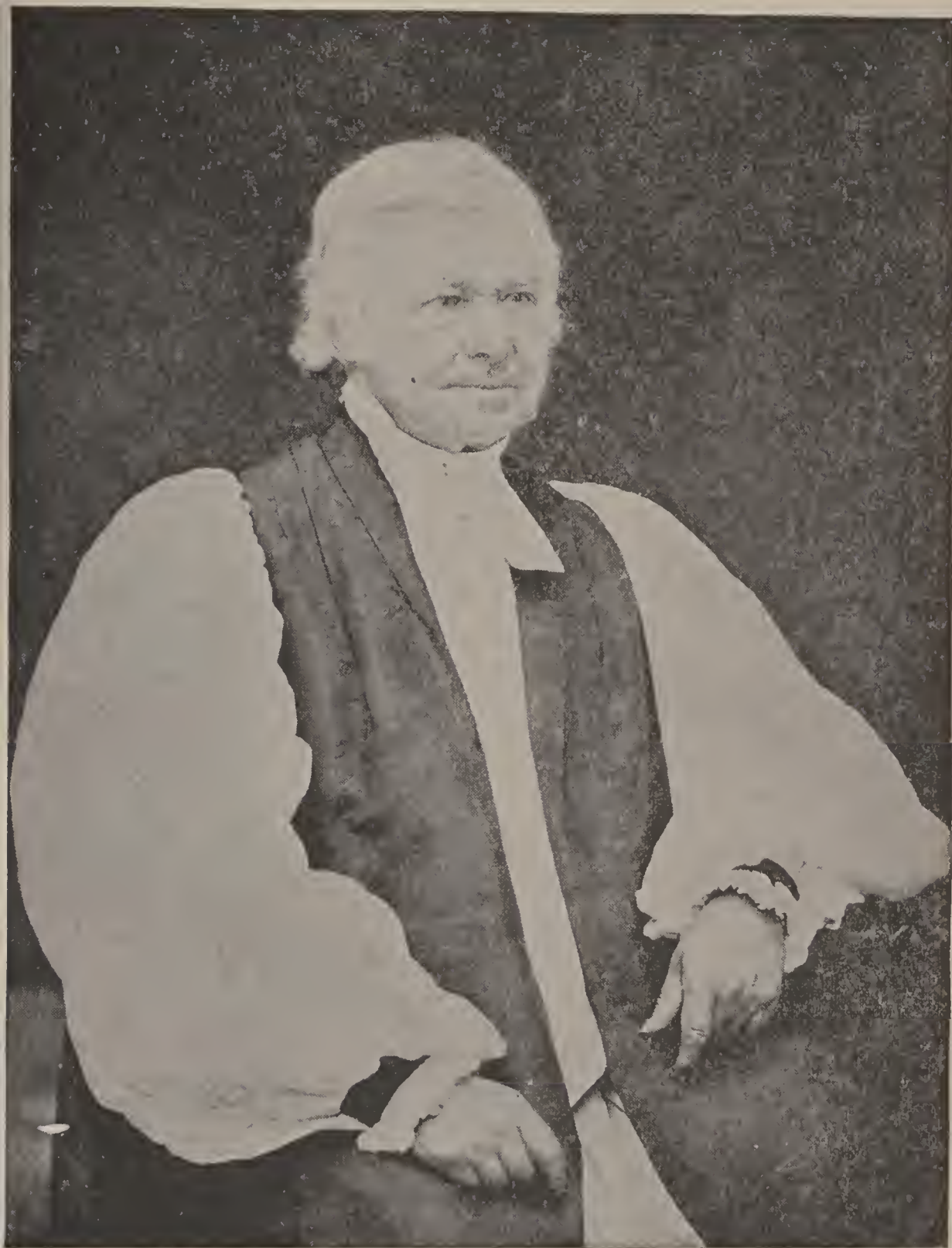
The Oneidas were at first totally averse to removal, and it was not until the year 1823 that the change was decided upon. At this time a large portion of the tribe, preceded by Eleazar Williams and their chief Skenandoah ("running deer," a descendant of the Skenandoah already mentioned), left New York for their new home. The position chosen by their chiefs was a valley eight or nine miles wide and twelve long, a few miles west of Green Bay, Wisconsin. A small stream ran through it which they named "the place of many ducks," and their reservation was long known as the Duck Creek Mission. The process of removal from New York was a long and tedious one, continuing through many years. It was a desire of Mr. Williams to remove all the Indians from New York (including those who on invitation from the Oneidas had settled there, after being pushed back from the coast. Among them were the Brothertons, who were remnants of the Eastern tribes such as Mohegans, Pequots and others from Connecticut and Rhode Island—the Stockbridges from Massachusetts, and the Munsees or the Delawares), and form a constituency for them all in Wisconsin, but his dream was not to be realized. The Brothertons in 1833 moved to Wisconsin with the Oneidas and Stockbridges, and settled on the east side of Winnebago Lake, in Calumet county, where they soon after abandoned their tribal relations and became citizens. The Munsees scattered as time

went on, many removing to Canada and a few united with the Stockbridges at Green Bay Agency, Wisconsin.

The First Church in Wisconsin

While among the Oneidas in the State of New York Mr. Williams had re-arranged Brant's Mohawk Prayer-Book, and with the help of Bishop Hobart, had had it republished. A few years later he made an entire translation of his own, and also prepared a spelling book for them. When it was finally decided that Mr. Williams should minister to the Oneidas in Wisconsin, it was thought best that he should be ordained to the Church's ministry while in the East. Bishop Hobart approving this, appointed St. Peter's Church, Oneida, New York, as the place where the service should be performed. Later in Wisconsin a small log church was built, and the Oneidas wished to know if their little rude church of logs, so far away in the wilderness might bear the name of their "Father," Bishop Hobart. Their wish was granted and, although other buildings have replaced the one of logs, their church still bears today the name of Hobart Church. Bishop Hobart and Bishop DeLancey both visited the Oneidas in their far away Western home. In 1839 a neat frame church was erected by the Indians themselves. Here Bishop Kemper visited them; here, too, came to be ordained William Adams, and James Lloyd Breck, founders of Nashotah Seminary. It was the only consecrated building in the territory of Wisconsin, so these heroes of the Church in the West walked more than one hundred miles, treading the Indian trail through almost pathless forests to enter the ministry of the King Eternal within its sacred walls.*

*See Life of Dr. Breck. p. 32.



BISHOP KEMPER.

The Stone Hobart Church in Oneida

Mr. Williams was succeeded in 1830 by the Rev. Richard F. Cadle, the pioneer missionary of Wisconsin. Other missionaries followed, until in 1853 the Rev. Edward A. Goodenough began his labors among the Oneidas. For thirty-six years he was their beloved pastor. It was due to his untiring energy that the handsome stone church replaced the wooden one. The work on this third church building was begun in 1870. The Indians themselves worked one day a week and gave the entire day's wages to the building fund. The women toiled at mat weaving and labor in the fields to earn money. In fourteen years they saved \$3,000, when just then the Green Bay Bank failed and all was lost. On hearing of this dire blow, friends became interested, and soon the missionary had raised \$5,000 for this house of worship. On July 13, 1886, the corner-stone was laid by the Rt. Rev. John Henry Brown, first bishop of the diocese of Fond du Lac. Day after day the building grew, the Indians freely giving their labors. At last, after sixteen years of struggle, on Christmas eve, at six o'clock, the church was filled with an eager congregation for its dedication by Bishop Brown, and on the Feast of the Nativity of the Christ-child, 200 Indians there partook of their Christmas Communion.

In 1890 their noble missionary died, and the Indians lost a friend and pastor, one whom they well-nigh adored. His influence for their good had been so strong that when political enemies had wanted the reservation moved from Green Bay, they had realized that to do so they must first get rid of the Rev. Mr. Goodenough, and to this end vainly had tried a system of petty persecutions to discourage him in his labors of love; until at one time his only financial income was

from the meagre offerings of the poor red men. His staunch supporter at this period was Chief Cornelius Hill.

Chief Cornelius Hill

Chief Hill, while yet a boy of twelve at Nashotah School, had been made chief of the Bear Clan. On his return to the reservation, a national feast was given in his honor. He was the youngest and he now is the last chief of the Oneidas. He was selected to make the census of the tribe in 1856, then about 1,000. The last census gives us almost 2,000. On June 24, 1903, he was ordained a priest of our sacred ministry. He died January 25, 1907, the head sachem of his tribe and a loyal son of the Church.

Indian Choir Boys.

The Rev. Solomon S. Burleson succeeded Mr. Goodenough. On his arrival in 1891, he saw many things to be done and many needed improvements. He went to Washington and presented the needs to the Commissioner of Indian Affairs. As a result the government boarding school was built. The mission grounds were improved and the service of the church made beautiful and ornate, until in 1910 the church has a fine choir of some forty voices, eager and well-trained.

The Oneida Hospital

The great need of a resident physician was apparent to Mr. Burleson, especially through his having himself studied medicine. He did what he could to relieve illness and even dealt in dentistry and law, as occasion arose. It was out of such demands as he presented that the Oneida Hospital came about. The missionary's little daughter started it with a fund of thirty-



THE STONE CHURCH, ONEIDA.



INDIAN BEAD WORKERS.

six cents she had saved. In a little over a year the rector had saved and collected more than \$1,500. In 1893 the hospital was completed. In 1895 a new chancel was added to the church and a dignified altar installed. His devoted family toiled with him, and of his children, all five sons are now in the church's ministry. For six years Mr. Burleson was priest, physician, and adviser to the Oneidas. In spite of the pressing inroads of disease, he would traverse miles of rough roads to minister to the bodies and souls of the redskins. Mr. Burleson never faltered in his duty. He passed away in 1897. His hospital has done a noble work.

Oneidas at Church Worship

In May, 1897, the Rev. F. W. Merrill entered upon the work, and under him the beautiful Hobart Church was finally finished and consecrated. No more inspiring sight can be witnessed than a glimpse of the Oneida congregation reverently worshipping in the stately Hobart Church. Oneida is historic ground. Right well has it been termed "the cradle of the Church in the Northwest." At the consecration of the church were assembled more than one thousand red men, a congregation rarely beheld in an American church. Among the 1,200 who belong to that church there are over 400 communicants, and every soul on the entire reservation is baptized. Many of the people must journey many miles to service, often on foot, yet the attendance is large and regular, a witness to the earnestness and reality of their Christian profession.

Besides the flourishing church there is the hospital, which is entirely dependent for support upon voluntary gifts, and over which Dr. J. A. Powless, an Oneida Indian physician, a graduate of Milwaukee

Medical College, presides; there, too, is an excellent school, of which we shall speak later, and, strange to note, a fine parish house. Its institutional results are marvelous. There is a lecture hall, school room, reading room, gymnasium, kitchen, dining room, band room and sewing room in this building. This substantial plant was completed in 1907. It has a frontage of 85 feet and a depth of 73 feet. It is built of limestone and is exceedingly solid. It has cost over \$7,500 and has not a single cent of indebtedness remaining. The fund for its erection began with a gift of ten cents from two little girls in St. Paul's Church, Overbrook, Philadelphia. In carrying on this strenuous work, the missionary, then the Rev. F. W. Merrill, sacrificed his own health to such an extent that about the time of the completion of this house he was forced to resign the post, and the Rev. A. P. Curtis took up the joyful burden of the mission.

The Sisters of the Holy Nativity

The Sisters of the Holy Nativity, Fond du Lac, have always performed a devoted and splendid work for the Church, especially in educational lines. In 1898, they sent Sisters among the Indians, the first Sisterhood to attempt this type of service. They built their own house and have introduced among the Indians a profitable and uplifting industry of lace and bead work.

Lace Work

Miss Sybil Carter, who has wrought so much for Indian womanhood, sent a representative to the reservation to start the work. Ordinarily our Indian lace schools attempt but one style of lace-making, either the machine-made braid formed into lace by the fine needle, true point lace, or the pillow (bobbin) lace.



INDIAN LACE WORK.



BISHOP KEMPER'S GRAVE, NASHOTAH, WIS.

At Oneida, the women and girls do both kinds and are proficient at them. Not only does the industry bring in much-needed money, but it inculcates neatness, thrift, industry and delicacy, with a true and inspiring appreciation of beauty. Moreover, it does not remove the women from their homes, but allows them to make the lace between household duties, so that a double blessing ensues when an industrious wife can earn \$75 to \$100 extra a year and yet not neglect her household. At the Government Boarding School, however, pupils stay at the School, and are carefully taught both educational and industrial branches, covering every detail of farm life and home-making.

Remember that the Oneida Indians are not uncivilized blanket Indians. On the contrary, they live in well-built houses, and have steady, daily employment as farmers and some in other well-recognized occupations.

The Government School has seven brick and twelve frame buildings, costing over \$65,000. It teaches 225 pupils. The government superintendent has a corps of 25 teachers and helpers. From this school pupils are graduated into the higher schools at Carlisle, Hampton or Haskell. Over 400 Oneidas have already passed through these advanced schools in other states. Moreover, our own Grafton Hall, at Fond du Lac, receives Indian girls and gives them distinctively churchly teaching. Among other women's industries taught is bead-work. In the school-room we may see a class of young girls busily engaged learning this beautiful art. Some of the Indian bead-work is highly ornate and worthy the name of real art.

The Mission Buildings

Another interesting phase of our mission work is the Oneida Creamery and the successful agricultural pursuits instituted by our mission workers. A flourishing and enthusiastic Woman's Guild, known as the Hobart Guild sew and labor for less fortunate members of the tribe. Besides the formal church services, many cottage services are held, taking us back to the days of Bishop Kemper and the Nashotah missionaries.*

The Oneidas have always been known as a self-respecting, self-supporting people. They have never been recipients of government rations, clothing, horses or other bounties. The only cash payment ever made to them is the munificent sum of fifty cents per capita, which they receive annually for services rendered to the government during the Revolutionary War. They were ever faithful to their white neighbors, to the extent of taking up arms in their defence against other tribes of their own race. During the Civil War this tribe furnished 135 volunteers to the Union Army. Loyal to their country in all its struggles, making steady progress in all that belongs to civilized life, a living witness to the Church's power in the development of character;† surely the Indian is worthy of all the Church can do for him.

THE SEMINOLES

Indians still remaining east of the Mississippi on reservations are remnants of the Onondagas, Senecas, Cayugas, Oneidas, St. Regis, Tuscarora and Tawandawas in New York State, the Cherokees in North Carolina, a few Cherokees of the Iroquois family in

*Missionary Leaflet, Series VI., No. 7, by Rev. W. W. Smith.

†All who feel an interest in these Indians should read the story of the Oneida Stone, as told by the Rev. F. W. Merrill in "The Church's Mission to the Oneidas."



A FAMOUS SEMINOLE CHIEF.

Captured by treachery when trusting to the U. S. Flag of Truce.



JACK OCEALA AND BROWN TIGER AT BOAT-LANDING
IN THE EVERGLADES.

Southern Virginia, the Seminoles in Florida and the Chippewas in Michigan. Among the Onondagas on their reservation near Syracuse the Church has a mission belonging to the Diocese of Central New York, a small appropriation is made by the Board of Missions for the Indians in Southern Virginia. Here in Amherst county is St. Paul's chapel, and a Mission School, supported by both the Church and the county. At the consecration of the chapel a short time ago fifty Indians were confirmed. About fifty scholars are enrolled in the school.

The Seminoles in Florida belong to the linguistic family of the Muskogean. The Muskogean tribes were confined chiefly to the Gulf States east of the Mississippi. According to a tradition held in common by most of their tribes, they had reached their historic seats from some starting point west of the Mississippi, usually placed, when localized at all, somewhere on the upper Red River. The greater part of the tribes of the stock are now on reservations in Oklahoma. Missions were begun among these people and with marked success by the Spanish Franciscans as early as the sixteenth century, but the wars among the white settlers resulted in the destruction of the Indians in very many instances. Gradually the Muskogean tribes were pressed back from the shores of the Atlantic and the Gulf; some bands re-crossing to the west of the Mississippi as early as 1765. The terrible Creek War in 1813-14 and the long drawn out Seminole War twenty years later closed the struggle to maintain themselves on their old territories and before the year 1840, with the exception of the Seminoles, the last of the Muskogean tribes had been removed to Oklahoma.

The word Seminole means, separatist, or runaway, and this tribe is made up of immigrants from the

Lower Creek towns, who moved down into Florida after the destruction of other native tribes.* They number about 700, all living in the Everglades, forest fastnesses or swamps of that southern peninsula. They hid themselves in the swamps retreating ever farther and farther into the inaccessible fastnesses as the white man approached. There has been difficulty in reaching them because of misrepresentation of interested parties, who stated that missionaries were trying to catch them to send them to the West. It is quite possible that they might try to drive away any white man who sought to obtrude himself among them, but they say of themselves that "Indian fight white man no more, Indian hide away till he live to edge of Gulf, then he step into the water and white man see him no more."† "These Indians are now very grave and speak but seldom, even the children rarely laugh aloud. Their homes have been taken again and again, they have been driven south farther and farther and Bishop Whipple said that the Seminoles had been treated worse and more unjustly than any other tribe in the whole United States.‡

Missions to the Seminoles

It has been very difficult for the Church to obtain any foothold among these Indians, their distrust of the white man has been so great. Not until June, 1908, was the inhibition to receive instruction in religion lifted. At the time of the annual council of the tribe permission was given for them to hear the Gospel and to receive baptism if they so desired. There are two church missions for the Seminoles, one at Immokalee, about thirty miles southeast of Fort Myers, where we have a church, mission house and 320 acres of land,

*Handbook of American Indians. Vol. II. p. 500.

†From letter of Mrs. Gray.

‡The Seminoles, Deaconess Parkhill.



CHRIST CHURCH, IMMOKALEE.



BISHOP GRAY OF SOUTHERN FLORIDA.

and another at Everglade Cross, on the edge of Big Cypress Swamp, where we have a mission building and some 640 acres of land. Bishop Gray writes in his annual report:

“Strong as are the appeals which come to us from my white and black people, none move me quite so deeply as those which reach me from the Seminole Indians, who look to me as the ‘White Father,’ who holds them in affectionate regard, and in some way may bring them into touch with something mysterious, but divine. It is dawning upon them that they find a disinterested welcome in the buildings which are consecrated to their use, whether as church, hospital, or store, and on this bit of ground they find that their timid overtures are met instantly and whole-heartedly by my devoted helper, Dr. Godden, who remains at his station, as, temporarily, the only white resident, who represents, for me, the work over which you have made me overseer. In all history there is nothing more pathetic than the downfall of the Seminoles. It is said that they never practiced torture, and that they were always faithful to their word, and now, after years of injustice and cruel privation, hold to traits of manliness that ought to appeal to all fair-minded men. Our great American Church has not yet been roused to more than a faint consideration of the members of this tribe, occupying as they do their own ground, and yet not daring to claim a foot of it anywhere, outcasts of society, but, for all this, still remaining in feeling and fact the full-blooded aristocrats of Florida’s soil. When I stand alone before them as the Church’s representative, an overwhelming sense of obligation sweeps over me. What have I, what have we to give to this defrauded people? May I beg, if I beg at all, for the Seminoles—a tribe yet about seven hundred strong—a tribe defamed, exposed to every evil influence, and

yet, for all this, struggling to hold itself proudly apart. This is a remnant that the Church can save, if she will.*

QUESTIONS ON CHAPTER III, PART II

1. Give some account of Missions in the State of New York.
2. What was the course of the Mohawks toward the Church of England?
3. What were the traits which made Sir William Johnson succeed where others had failed?
4. Tell what you know about Joseph Brant, Samuel Kirkland, Skinandoah, Eleazar Williams.
5. How did the Government treat the Oneidas?
6. Who built the first Church in Wisconsin?
7. What now exists at the Oneida Mission?
8. Where are the Seminoles? Tell something of their history.
9. In what year did the Seminoles consent to receive a Missionary?

*Annual Report to the Board of Missions, 1910.



E-FAW-LO-HARJO (LITTLE CRAZY OWL)

Charlie Oseola, "big medicine" of the Tribe, baptized August 4, 1909.



SEMINOLE INDIANS.

CHAPTER IV

IN FOUR PARTS

EARLY MISSIONS TO THE IN-
DIANS OF THE MIDDLE
WEST

THE MIDDLE WEST—

DULUTH,
MINNESOTA,
NORTH DAKOTA,
SOUTH DAKOTA,
NEBRASKA,
KANSAS,
OKLAHOMA.

CHAPTER IV

PART I

EARLY MISSIONS TO THE INDIANS OF THE MIDDLE WEST

The Jesuits

The whole interior region of the United States, stretching from the English seaboard colonies to the main divide of the Rocky Mountains was included under French rule in the two provinces of Canada and Louisiana. The mission work in this region, with one or two exceptions, was in charge of French Jesuits from the first occupancy until the American possession. The first mission west of Huron county was established in 1660, in response to repeated requests from the Chippewa and Ottawa Indians. Within the next few years other missions were established at Sault St. Marie (Sainte Marie), Mackinaw (St. Ignace), Green Bay (St. Francis Xavier), and among the Foxes (St. Mare), and Mascoutins (St. Jacques), the last two named being about the Southern Wisconsin line. The best known name in connection with these missions is that of Pere Marquette, whose name among others of these pioneer Jesuit missionaries, has been given to cities, lakes and rivers in the mid-western country. The first regular mission among the Illinois was founded by Marquette in 1674, near the present Rockford, Illinois, where at that time eight confederate tribes were camped in a great village of 350 communal houses. Other missions were established also among the Peoria, on Peoria Lake, and at Cahokia,

opposite St. Louis, with such result that in 1725 the entire Illinois nation was civilized and Christianized. Despite apparent success, the final result in Illinois was the same as elsewhere; wars interrupted the mission work for some years and the establishment of garrison posts, with consequent dissipation, completed the demoralization, and by 1750 the former Illinois nation was reduced to some 1,000 souls, with apparently but one mission. The successors to the Jesuits continued to minister to Indians, as well as to whites, until the disruption and removal of their tribes to the West between 1820 and 1840, when the work was taken up in their new home by missionaries already on the ground. In 1818 work was begun near Pembina, on Red River, just inside the United States boundary, the Chippewa Mission, which became the central station for work among the Chippewas of Minnesota and the Mandan and others of the upper Missouri. In 1837 Father Ravoux established a mission for the Santee Sioux at Faribault's trading post in Eastern Minnesota; the first regular mission station among the Menominees of Wisconsin in 1844, and among the Winnebagos in 1850. The Jesuits travelled farther west and labored among all the immigrants and some of the Indian tribes. By this time the whole country was explored and organized on a governmental basis, and missions became of interest to the various religious bodies.

Protestant Missions

After the Romanists came the Moravians with missions among the Delawares and associated tribes in Ohio, and later in Ontario and Kansas. After them came the Friends, who in all their missionary effort gave first place to the practical things of civilization, holding doctrinal teaching somewhat in reserve, until



HENRY BENJAMIN WHIPPLE,
First Bishop of Minnesota, 1859-1901.



the Indians had learned from experience to value the advice of the teacher. Missions of the Friends from 1804 were established on the upper Wabash River in Indiana, where were soon gathered families from the Miami, Shawnee and others. After 1870 considerable work was done by the Friends among the Caddo, Kiowa, Cheyenne and other tribes of Oklahoma.

The Presbyterians began their work among the Wyandottes about the same time as the Friends, and later among the Cherokees, Osages and Pawnees. To the Congregational missionaries we owe most of our knowledge of the Sioux language, their work being almost entirely in the Santee or Eastern dialect. The missions of the Congregationalists were established first among the Chippewa, and later among the Santee Sioux. The Methodists were the first to minister to the Flatheads in the mountains at the head of the Missouri River; they also had missions among the Chippewas. The Baptists labored for the Weas, a sub-tribe of the Miamis, in 1818, and in 1820 a small school was opened at Fort Wayne. Later missions were established for the Pottawatomie near South Bend, Ind., and among the Ottawas on Grand River, Mich.* This is but passing mention of work divinely inspired and nobly done; lack of space prevents more detailed description of these, the earliest missions, among the Indians of the Mississippi River region.

Missions of Our Own Church

Following the removal of the Oneidas to Wisconsin in 1822 came the work of the Associate Mission at Nashotah, founded by James Lloyd Breck and his companions in 1841. It is interesting in this connection to note the many bonds of union and sympathy between this band of missionary pioneers and the

*Handbook of American Indians, Vol. I. pp. 884-889.

Oneida Mission established some years before near Green Bay. It was in response to an appeal from Bishop Kemper, consecrated in 1835, as Missionary Bishop of Missouri and Indiana, that Mr. Breck and his friends, Mr. Adams and Mr. Hobart, a son of the Bishop of New York, offered themselves as missionaries for this western field. With the full approval of the bishop they endeavored to establish a religious house, and began their work at Nashotah. The first Superior of this house was the Rev. Richard F. Cadle, the pioneer missionary of Wisconsin. Mr. Cadle had before this ministered to the Oneidas, succeeding Mr. Williams. Following Mr. Cadle as priest to the Oneidas was the Rev. Solomon S. Davis, under whom Mr. Breck and Mr. Adams were advanced to the priesthood at Hobart Church. After the founding of Nashotah House, among the students for the ministry were the Rev. F. P. Haff and the Rev. Edward S. Goodenough, to become in their turn priests of the Oneida Mission.

Missions to the Chippewas

Before and after Dr. Breck's removal from Nashotah to Minnesota he ministered to the Indians as opportunities offered, establishing schools and missions among them. The first of a chain of missions planned for Indian work was opened at Gull Lake, Minnesota, in 1852, for the Chippewas, especially for this tribe, in response to their request that someone might be sent to teach them. A most interesting account of the beginning of this mission, with the building of the church in less than twenty-four hours is to be found in the "Life of Dr. Breck," and should be read in connection with this mission and other pioneer work among the Indians of the West. The second link in the chain of mission stations in the wilder-



BIRCH-BARK MESSAGE SENT TO REV. SAM'L HALL,
ST. COLUMBA MISSION, MINN., 1856.

ness was established by Dr. Breck at Leach Lake in 1853. Much assistance was rendered Dr. Breck by missionaries of the Church of England in Canada, one of whom, Dr. O'Meara, had translated the Prayer Book into Chippewa, and it was printed by the Society for the Propagation of the Gospel. He also translated the Four Gospels and later the complete New Testament. All of this work was freely given to Dr. Breck;* Dr. Breck had also the honor of starting the Seabury Divinity School at Faribault.

On October 13th, 1859, was consecrated as first Bishop of Minnesota Henry Benjamin Whipple, later to become the champion of the Indians in their dealings with the government, and their chief pastor and friend during the many years of his work among them. On the 23rd of November, 1859, Bishop Whipple paid his first visit to the Gull Lake Mission, accompanied by Mr. Breck, after which he writes: "No words can describe the pitiable condition of these Indians. A few miles from St. Columba, Gull Lake, we came to a wigwam where the half-naked children were crying from cold and hunger, and the mother was scraping the inner part of the pine tree for pith to give to her starving children. Our Indian affairs were then at their worst; the Indians without government, without protection, without personal rights of property, subject to every evil influence, and the prey of the covetous, dishonest white man."†

The Rev. John Johnson Enmagahbowh

When Mr. Breck removed from Gull Lake, the mission was left in charge of Enmagahbowh, an Ottawa by birth, but adopted while young by the Chippewas.

*From Life of Dr. Breck.

†Light and Shadows of a Long Episcopate, Bishop Whipple, p. 30.

He was converted to the Methodist faith in Canada and ordained as preacher with the name of John Johnson. He was a Methodist missionary among the Chippewas for five years, when the Methodists withdrew from the field. It was at Enmagahbowh's solicitation in 1852 that the church's mission at Gull Lake was established. In 1858 Bishop Kemper admitted him to the diaconate and later he was advanced to the priesthood by Bishop Whipple. Enmagahbowh remained in charge of the mission until the Sioux outbreak in 1862, when he alone of our missionaries was able to stay in the field. In 1869 the Gull Lake mission was removed to White Earth, whither Enmagahbowh followed and was given charge, bringing into the church a number of his tribesmen, and erecting a chapel and parsonage. Here the Rev. Joseph A. Gilfillan, who was assigned to White Earth in 1873, assisted by Enmagahbowh, established a school for the training of Indian clergy and in a few years nine Indian youths were ordained to the ministry.* Enmagahbowh was frequently Bishop Whipple's companion on his travels, acting as interpreter, and assisting him in many ways. In his later years he was spoken of as an aged Indian pastor and co-worker with Bishop Whipple. He was ever faithful to his trust and laid down his life at his Master's call, January 12th, 1902.

Growth of the Faribault and Birch Coulee Missions

In June, 1860, the Santee Sioux Indians of the Lower Agency asked Bishop Whipple for a school and a missionary, which he promised them as soon as they could be had; Mr. Samuel D. Hinman, a student from the Diocese of Connecticut, offered himself for this work. He had already been holding services for the Sioux near Faribault, learning their language, and

*Handbook of American Indians. Vol. I. p. 425.



wished to be a missionary. Mr. Hinman was ordered deacon September 20th, 1860, and began services at the mission of St. John at the Lower Agency. Mr. Hinman was present at the terrible outbreak of the Sioux in 1862, when under Little Crow 700 white settlers and 100 Indians lost their lives. After this massacre the friendly Indians and those who had surrendered were taken to Fort Snelling, where daily services were at once begun. Mr. Hinman lived in this camp until Bishop Whipple took these Indians to Fari-bault, where Mr. Hinman later joined them. It was here that he began the translation of the Prayer Book into the Dakota language. Faithful to the whites during the terrors of 1862, the following named Indians by their courage and loyalty saved the lives of many women and children—Saopi, Good Thunder, Wabasha, Wa-ha-can-ka-ma-za (Iron Shield), Simon A-Nag-mani, Lorenzo Laurence, Other Day, Thomas Robertson, Paul Maza-Kerte, Wa-kin-you-ta-wa and others. It was Good Thunder who gave twenty acres of his land for the mission at Birch Coulee, and upon Bishop Whipple's refusing to accept so much, he replied with great earnestness: "I do not give the land to you; I give it to the Great Spirit." After that there was but one thing to do, the land was accepted, a church and mission house was built upon it and a quiet acre of God consecrated, where now sleep the missionary, the Rev. Mr. Hinman, and many of his folk.*

The First Bishop to the Indians

The Rt. Rev. William Hobart Hare was consecrated on All Saints' Day, 1872, as Bishop of the Missionary District of Niobrara.

As the Church of the East realized the need of greater effort to Christianize the Indians, it was finally

*Lights and Shadows of a Long Episcopate, p. 181.

decided to form a missionary jurisdiction to be known as Niobrara, and the Rev. Dr. Hare, at that time secretary of the Foreign Committee of the Board of Missions, upon the nomination of Bishop Whipple, was elected its first bishop. The Sioux Indians living in what is now the State of South Dakota, were his special charge. He was also designated to take charge of such work among Indians east of the Rocky Mountains as might be transferred to his care by the bishop, within whose jurisdiction such work might lie. In 1883 the House of Bishops changed the boundaries of Niobrara so that they might become identical in outline with the portion of the territory of Dakota lying south of the forty-sixth parallel of latitude, and so as to include the Santee Reservation in Nebraska. Bishop Hare then became Bishop of South Dakota, and his charge was enlarged to include white people as well as Indians.

Through all the years that followed, until his death in 1909, that noble Bishop was the Apostle to the Indians. Over magnificent distances, in jarring wagons or on restive horses or mustangs, in dry camps and in wet, in stage ranches or in tents, through blizzards and droughts, the faithful bishop served year after year, carrying the Gospel of Christ to the heathen Dakotas.

The Indian Convocation in South Dakota

During the first August of his episcopate among them Bishop Hare called together his convocation, which has ever since been an annual Indian landmark of church progress. At that first convocation 100 persons were present at the Santee Mission. At the twenty-fifth convocation 2,000 came. Its origin is characteristic of Holy Church. The *New York Sun* asked Bishop Hare 25 years since to report the weird sun dance of the Sioux Indians on the Rosebud Agency. The dance took place as scheduled, fierce braves offer-

ed themselves as sacrifices, and the squaws sang during the ordeal; but the leaven had begun to work, through the good Bishop's efforts among the Brules, and both the Church and government combined to bring such pressure upon the Sioux that this dance never occurred again. With wonderful aptitude, the bishop turned this conclave into a convocation, a religious gathering to take the place of a horrid rite and gruesome orgy. So today in the glowing summer, may be seen in South Dakota, the annual convocation of God's Church, with an Indian crier summoning the communicants to worship under the leafy bower of poles and foliage, instead of the circular tepee and the sun dance pole of yore. Now some 3,000 to 4,000 Indians gather, taking days to come, marching in great lines of men and women across the plains. Around the particular church chosen in an agency for convocation, hundreds of tents will be set in a circle and Indians will remain for half a week or more attending divine services. The native Indian clergy, in full robed marching order will crowd the church or hold open air service on the prairie. No Indian ever stays away; women and children come as well.*

QUESTIONS ON CHAPTER IV, PART I

1. Who were the first Missionaries in the Middle West?
2. Who were the first Protestant Missionaries in the Middle West?
3. Who were the first Church Missionaries in the Middle West?
4. What Mission was first opened? and for what tribe?
5. What was first translated into the Chippewa tongue?
6. Who was first Bishop of Minnesota, and who was his great Indian Assistant?
7. Who was the first Bishop to the Indians?
8. How many came to Bishop Hare's first Convocation? To the last one?

*Missionary Leaflet, C. M. P. C. Series VI, No. 9. Rev. W. W. Smith.

CHAPTER IV

PART II

THE PRESENT WORK OF THE CHURCH AMONG THE INDIANS.

According to a recent statement given out by the Commissioner of Indian Affairs, there are in the United States 300,545 Indians, *exclusive of Alaska*, scattered over twenty-seven states of the Union. In only twelve of these states, which include fifteen dioceses and missionary districts, is the Church extending her ministry, requiring the active services of twenty-three white and twenty-five Indian clergymen, nine laymen, forty-four women and nearly one hundred catechists and other helpers, *including Alaska*. Amount appropriated by the Board of Missions for work among the Indians, \$62,468.23.

While the discouragements are not few, and the work difficult and the progress slow, yet the results already accomplished emphasize the need of the work and give the greatest cause for encouragement.

When we contrast the former state of the Indian as we see him worshipping, for instance, in his own beautiful church building at the Green Bay Agency in Wisconsin, where 500 of them kneel at the Church's altar to receive the Bread of Life, or as we see on the Dakota plains a land owner, tilling his own farm and living in all the comforts and conveniences common to his white neighbor, or as we see him ministering to the spiritual needs of his own people, surely we may say, with all confidence and assurance, the Indian is worth saving, and has a right to all that the Church can give

him in the way of temporal and spiritual advancement.*

In the State of Wisconsin, Diocese of Fond du Lac, is the Oneida Mission at Green Bay Agency, already fully described.

The Minnesota Mission, Rt. Rev. S. C. Edsall, Bishop.

St. Cornelia's Church, Birch Coulee, Communicants, 75.

Church of the Messiah, Prairie Island, Communicants, 42.

The Rev. Henry Whipple St. Clair, who is the first Sioux Indian ever ordained to the ministry, is in charge of the Indian Mission at Birch Coulee. Mrs. Goodthunder, the wife of the old senior warden, who years ago gave the very land on which the mission church was built and now stands, is still alive, and a faithful communicant of the Church. This mission is noted the world over for its lace work. Some of its very first production went to Queen Victoria, and was highly prized by her. Another piece was designed by Mrs. St. Clair and made for Queen Alexandra. Canoes, tepees, birds and squaws with tiny papooses on their backs are all seen in the pattern. The actual weaving of the lace was done by Good Iron, one of the mission girls.

The weak spot in our Indian work is the small amount (ranging from \$85 to \$150 per year), which we can get our Indians to pay toward the support of their local minister. They give far more than that to foreign and other missions, for which their enthusiasm knows no bounds. I should add that the Indians are very poor, and are probably giving all that they can.

*Report of the Board of Missions, 1910.

On Prairie Island, not far from Red Wing, we have a little chapel for some Sioux Indians, with a well-organized work among them. Here are 42 communicants. A chapel was built out of the material in a vacant church at Point Douglas. Services were held in this chapel by Indian lay-readers every Sunday, while the Rev. A. E. Knickerbacker, now rector at Red Wing, pays a monthly visit for celebrating the Holy Communion, besides responding to other calls for funerals, etc. The Indian work at Prairie Island does not cost the General Board anything, but it is well worth while. It may be interesting to note that an English-speaking congregation of farmers, who previously had no church privileges, has been built up in connection with our Indian chapel. At the last visitation the chapel was packed with people, half red and half white. There was first a service in the Sioux tongue, when a class of Indians was confirmed, and then a service for the white people, at which another class was confirmed. The offering from these people on this sandy island was \$18.96.

No more promising results are to be seen in any field, than are to the credit of this Minnesota work, so well inaugurated by Bishop Whipple.

Duluth Mission

Nearly 10,000 Ojibways and Chippewas are established on reservations in the missionary district of Duluth. For many years the Church has carried on missionary work among them.

The Indian missions were under the charge of Bishop M. N. Gilbert, coadjutor to Bishop Whipple, from 1886 to 1897, when Bishop Morrison became first bishop of Duluth.

The names given to these missions by Dr. Breck still remain, and we are glad to read again in these more

peaceful days of the Gull Lake Settlement, the Breck Memorial Church at Pine Point, the Church of St. Columba, the Church of St. John-in-the-Wilderness at Red Lake Agency, Church of the Epiphany, Wild Rice River, Samuel Memorial Church, Twin Lakes, the Church of the Good Shepherd at Leech Lake, and many others, all, with the exception of the Church of St. Columba at White Earth, served by a native ministry.

An edition of the Prayer Book and a hymnal in Ojibway is being printed. The Bible and Prayer Book Society has assumed one-half the cost of publication. There are in the Indian missions 478 communicants and about 1,200 baptized persons.

BEMIDJI, MINN., March 4, 1912.

MY DEAR ROBBINS:

I fear I may be too late in answering your letter of February 14th. Have been on the reservations with the Bishop, and away from my mail. To answer your questions:

1. All the Indians in the Diocese of Duluth are Ojibways—about 10,000 in number, scattered over several reservations, widely separated, and including an area of about 6,000 square miles.

2. Our work among the Indians was begun sixty years ago by Dr. James Lloyd Breck (Oct., 1852). He went to Faribault in 1856. In 1859, Bishop Whipple took up the work, at first near Brainerd, and following the Indians when the White Earth Reservation was established and the Indians moved thereon in 1868.

The chapel and school-house were placed side by side.

Arch-deacon Gilfillan came to the work in 1872 and continued in charge for 26 years. His first work was to learn the language, prepare a Service Book, and train several young natives for the ministry. The first of these native ministers was ordained in 1877—Rev. Fred. W. Smith, who is still in charge of our work on the Red Lake Reservation. He went to Red Lake in 1877.

In 1878, Rev. Chas. T. Wright was ordained, and sent to Beaulien on the White Earth Reservation. A year later, he was sent to open up a new work on the Leech Lake Reservation. He is still actively at work. In 1879, Rev. George Smith was ordained. He served on the Cass Lake and Leech Lake Reservations, and is now serving one of our missions on the White Earth Reservation.

Two of our men have died in the service, and two others have retired because of incapacity. Only one has been deposed.

We now have twelve organized missions, and five other preaching stations. We have five priests, one deacon, one catechist, and two women workers, actively engaged, under the supervision of the Archdeacon.

The Church made rapid progress so long as we had the schools. Since they were turned over to the Government, our work has been much harder. The Romanists were much wiser. They did not scatter their missions, but they retained their schools. With only four established missions, they have a stronger grasp upon the Indians than we have. The approach of civilization (?) has worked great hardship to the Indians. They are deprived of their old-time means of livelihood—hunting, fishing, sugar-making, rice-gathering, berry-picking, etc., etc. They have been given lands which they had neither the knowledge nor inclination to work. Many of them have sold their lands, and white men have sold them worthless trinkets for their money. I know of one little shack where they have five phonographs. More than half the Indians are paupers, and diseased. The Government, as the protector of the Indian, has been a rank failure.

Archdeacon Gilfillan was succeeded by Archdeacon Appleby, and I came to the work in 1906.

Very sincerely yours,

HERMAN F. PARSHALL, (Archdeacon),

Cass Lake, Minn.



BUTTES ALONG THE TRAIL TO RED HAIL.



TIPI WAKAN, ST. GABRIEL'S, RED HAIL, N. D.

North Dakota Mission. Rt. Rev. Cameron Mann, D.D., Bishop

In North Dakota, our Church has mission work at the great reservations at Cannon Ball, Fort Berthold, Fort Totten, Red Hail and Fort Yates. There are 8,000 Indians in that state, including the Chippewas, Sioux, Santees and Blackfeet. We have some forty acres of land at Red Hail, some thirty feet above the Cannon Ball River. Old Wasulatusa, or Red Hail himself, so named in Indian dialect because he was "born while the stars were falling," in the meteoric showers of the early thirties has for his home a tepee in summer and a white man's house in winter. He delights to show the church, and is gracious dignity itself. Tipi Wakan, or St. Gabriel's, Red Hail, is the product of Dr. Beede, who was both architect and largely artisan as well. It is cement, 22x44 feet.

It cost more than \$1,000 in all and so scarce was money and so costly the materials, that Dr. Beede built most of it alone, with but scanty native help. Every effort put forth by these people counts well. Most of the Dakotas have ceased to be blanket Indians. Excellent work is being done at Red Hail and it deserves the support of the Church.

Cannon Ball

Dr. Beede is the missionary at Cannon Ball, who visits the Red Hail mission. St. John's Church, Cannon Ball, is a more pretentious building than St. Gabriel's, Red Hail, but it is severely plain, and its walls are braced to withstand the fierce winds that sweep across the wide Cannon Ball Valley. A parish house built next to the church serves also as a break against the winds. This special reservation comprises that part of Morton county lying south of the Cannon Ball River. There is much good land in this district which should be turned to good account, when these old

Sioux chiefs take to agriculture. Many of the chiefs who were heroes and braves in days of war still live and lead. There are some forty townships on this reservation, and nearly 3,000 Indians about equally divided between our own faith and Romanism and Congregationalism.

Fort Berthold

Here there are nine communicants, but no church building as yet. Yellow Bear, a Christian Indian, lives here in a sod-covered hut on the plains, typical of the transition process from tent to the regulation house.

Fort Totten

Seventy communicants are reported as belonging to the parish of St. Mark's, Fort Totten, but the Indians here do not show the same spirit and life in the church as they do elsewhere. On the Standing Rock agency there are at Fort Yates twenty-nine communicants. The most notable and gratifying thing in this department is the successful holding of two convocations—one, October, 1909, at Cannon Ball, and one, July, 1910, at Red Hail. Each was attended by hundreds of Indians; each was entirely paid for by the Indians at a cost of about \$500; at each there were almost continuous services for three days; and the spirit and interest were delightful.

QUESTIONS ON CHAPTER IV, PART II

1. How many Indians in the United States, exclusive of Alaska?
2. In how many States are they?
3. In how many dioceses and missionary districts is the Church working for the Indians?



HOME OF MARTIN SEEWALKER.



HOME OF YELLOW BEAR, FT. BERTHOLD.

4. How many white and how many Indian clergy minister to them?
 5. How much money is given for the work?
 6. In what State is the largest number of Indians, and how many in that State?
 7. How many mission stations in Minnesota? In Duluth? Give their names.
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CHAPTER IV

PART III

History of the Sioux Missions

The mission of the Church to the Dakotas, or Sioux Indians (for they are the same), began with the baptism of an Indian chief, Manteo, at Roanoke, N. C., August 13, 1587, by a priest of the English Church. Pocahontas was a Sioux, and never since that time has the Church ceased her labors for their uplift. Time permits not to tell of the wonderful and heroic ministrations of the following decades. From Count Zinzendorf in the wilds of Pennsylvania, and among the Five Nations of New York, to Bishop Hobart in the Mohawk Valley mid the Oneidas, on through James Lloyd Breck and his companions of the Associate Mission at Nashotah, Bishop Whipple with the Chippewas and the Santees, and Bishop Hare among the Dakotas, the line of faithful preachers has never been broken.

By degrees, from 1800 on, at various times, and from varying causes (the chief of which was always the rapacity of the white man), the Santees of the Dakotas moved westward, till they filled the Missouri River district, some being at one time in the Black Hills district, until driven out by the Cheyenne and Kiowas; some being situated along Crow Creek, and others further south, along the Niobrara River.

Mr. Welsh's Labors

In 1869, Mr. Wm. Welsh, of Philadelphia, became interested in the Santees, and for many years thereafter, in person, by pen and word, as a member of

the Board of Missions and the head of the Indian Rights Association, he plead at Washington and throughout the entire Republic, for the rights of the red man, and against the injustice of the whites. From the Santees, his labors spread to the Yanktons, 33 miles up the river, a branch of the Dakotas, and in 1871 he sent a missionary (Rev. J. O. Dorsey) to the Ponka, a tribe at the junction of the Missouri and Niobrara. This hero of the Cross reduced the difficult Ponka language to writing, and later on, commissioned by the Smithsonian Institute, he did monumental work with dialects of the Sioux. These included the tribes of the Omaha and the Pawnee. So successful was our mission, that by the close of 1872 we had among the Cheyennes, Santees and Yanktons six white clergy, three Indian and twelve Indian catechists, with no less than eight church buildings. Now a new era opened.

Division of the Field in South Dakota

For many years the whole district has been divided, for purposes of readier administration, into three deaneries. The Eastern Deanery includes practically all the state east of the Missouri River; the Black Hills Deanery lies in the extreme western part of the state; the Niobrara Deanery (with the exception of Sisseton and Santee) lies in between the Eastern and the Black Hills Deaneries. Generally speaking, the Eastern and Black Hills Deaneries have included all the work among the white people; the Niobrara Deanery has included all the work among the Indian people. But since the report of the Bishop of South Dakota to the General Convention of 1907 was made, the map of South Dakota has been wonderfully rearranged. A line of railway crosses the Missouri River at Mobridge, in

the north-central portion of the state, and carries passengers through the Standing Rock Indian Reservation from Chicago to Puget Sound. A branch of this line crawls well across the Cheyenne River Reservation to the south of Standing Rock. Another line comes up from Nebraska and penetrates the great Rosebud Indian Reservation from the south. Another line crosses the Missouri River at Chamberlain, in the south-central portion of the state, and narrowly dodges the northern boundary of the Pine Ridge Reservation, as it skirts the Bad Lands, and finds its western terminus almost where South Dakota joins Wyoming. Still another line crosses the Missouri at Pierre, the capital, the geographical center of the state, and stops in the gold fields of the Black Hills. The significance of this railroading business is that an entire one-half portion of South Dakota, heretofore accessible only in saddle or on buckboard, has, within three years, been laid wide open. Congress has, within three years, opened for settlement by white people, 2,000,000 acres of land formerly occupied solely by Indians and embraced in the Cheyenne River, Standing Rock and Rosebud Indian Reservations. It is an area temptingly rich in agricultural possibilities. It is practically free to the homesteader. Free government lands are getting scarce. The consequence is that thousands of settlers are swarming into this newly opened land.

As this book on the Indians is published in loving memory of Bishop Hare, it is but right that it should record the names of those who came earliest to join the bishop in his daring endeavor, and let those who read it note how splendidly the record shines. The Rev. Hackaliah Burt (white) was ordained deacon in 1872 and was canonically resident here when Bishop Hare was consecrated. He is the presbyter-in-charge

of the Crow Creek Mission. The Rev. Luke Charles Walker (Dakota) was ordained deacon in 1873 and was canonically resident here when Bishop Hare was consecrated. He is presbyter-in-charge of the Lower Brule Mission. The Rev. John Robinson (white) was a teacher here when Bishop Hare came out. He was ordained deacon in 1876 and is the presbyter-in-charge of the Sisseton Mission. The Rev. Edward Ashley (white) began church work here as a teacher in 1874, and was ordained deacon in 1877, is presbyter-in-charge of the Cheyenne River Mission. The Rev. Amos Ross (Dakota) was ordained deacon in 1878, is presbyter-in-charge of Pine Ridge Mission (Corn Creek District). The Rev. Philip Joseph Deloria (Dakota) was ordained deacon in 1883, is presbyter-in-charge of Standing Rock Mission. The Rev. Aaron Baker Clark (white) was received on letter dimissory from Western New York in 1889, is presbyter-in-charge of Rosebud Mission. These are the men still on the clergy staff of South Dakota, who, in the earlier days of the mission, attached themselves to Bishop Hare to help him work out his vision. It was such a general, and such captains, with others like them who are gone, who, in the land of the Dakotas, settled the roving Sioux Indians in families, made countless numbers of them earnest and devoted and consistent followers and teachers of the gentle Jesus, and builded out of almost hopeless material, a spiritual house able to resist storms. The superintending presbyters of the other three divisions of the Indian field are: The Rev. William Holmes (Dakota), since 1902 in charge of Santee Mission; the Rev. John Flockhart (white), since 1902 in charge of Yankton Mission; the Rev. Neville Joyner (white), since 1908 in charge of Pine Ridge (Agency District).

Indian Boarding-schools

When, in 1873, Bishop Hare came out to this western land as the missionary bishop of Niobrara, he found 6,000 Indian children running wild, like jack-rabbits on the plains. It was before the government began to make provision for the education of the Indian. Bishop Hare immediately appealed to the Church for financial help, and boarding-schools were built, whose names are household words in the homes of the devoted and generous churchfolk of our land—St. Mary's and St. Elizabeth's.

St. Mary's is for girls only. It is situated on the great Rosebud Reservation, thirty-five miles from the nearest railway point, called Valentine, in Nebraska. Last year the enrollment at St. Mary's was seventy-five. The average attendance was seventy. One girl enrolled was seventeen; two were sixteen; the others were aged from five to fifteen. The principal of St. Mary's, Mr. L. K. Travis, and his good wife are just completing their ninth year of efficient service at that splendid lighthouse out on the billowy South Dakota prairie. There are seven assistants to the principal at St. Mary's, two of whom are also pupils of the school. The following extract from a letter of Mr. Travis may be of interest:

"The School keeps five or six horses, four cows, which furnish milk for the school and sufficient cream and butter for cooking and family use; hens enough to supply eggs during nearly all the year, and about twenty hogs. A kitchen garden is cultivated, which yields an abundance of vegetables during the season. Several hundred bushels of potatoes are grown, which abundantly supply the school the entire school year. In the last two years considerable new ground has been broken, so that the general farming land for the

S. ELIZABETH'S SCHOOL



A CORNER OF A DORMITORY.



BOYS PICKING CUCUMBERS, S. D.

growing of oats, corn, millet, etc., now includes about fifty acres. We cut and store for winter use fifty or sixty tons of tame hay. As we have no boys at St. Mary's these outside operations depend upon the labor of a regular farmer with the assistance of the principal and a small amount of outside help required at harvest time." St. Mary's School is in the south part of South Dakota, about twenty-five miles from the Nebraska line. It is for Indian girls only.

St. Elizabeth's School is away up in the northern end of the state, on the Standing Rock Reserve, about twenty-five miles from the North Dakota line. It is for Indian boys and girls. Last year there was an enrollment of twenty-five boys and thirty-seven girls; a total of sixty-two, with an average of 55.8. Two boys at St. Elizabeth's were seventeen years of age. The youngest lad was eight. The oldest girl at St. Elizabeth's was seventeen and the youngest six. The principal of St. Elizabeth's, Mr. J. L. Ricker, has entered upon his fourth year of efficient service. In addition to his good wife, he has a staff of five assistants. In a recent letter Mr. Ricker says: "Our children have all returned to school well and happy, and everything is running as smoothly as it is possible to run. Everybody is working hard, for at this time of the year there is so much to be done in a school of this kind.*

The boys have many busy hours each day; farming, gardening, splitting and fetching wood and hauling water. The girls (both at St. Elizabeth's and at St. Mary's) learn bread-making, cooking, laundering, general housework, sewing, mending, dressmaking and fancy work. In both schools faithful and painstaking class-room work is done under the patient and gentle

*We regret that Mr. and Mrs. Ricker have recently resigned.

guidance of the kindly teachers. Reading, writing, arithmetic and geography are taught. There are hymn-singing and Bible lessons and catechism drill. There is bright and happy worship, morning and evening, in the school chapels. And on Sundays the children and their teachers meet with the congregations, which assemble regularly in the nearby church. Well-dressed, bright-faced, clean-bodied, happy-hearted children are they all; learning lessons and forming habits which will make them useful citizens of the state; and learning also those things which a Christian ought to know and believe to his soul's health.

To help in the support of these Indian boarding-schools, Bishop Hare instituted the system of scholarships which has been in use for many years. He estimated that the annual payment of \$60 would cover the expenses of a pupil in the schools. Parishes, Sunday-schools, branches of the Auxiliary and of the Juniors, and individuals here and there, have generously taken many scholarships and carried them on from year to year.*

Niobrara Deanery

All church work among the Indians in South Dakota is in what is called the Deanery of Niobrara and the Special Missions in the Agencies will be named in order. The Indians inhabiting this region all belong to the great Sioux linguistic family in its many subdivisions. The names most familiar are the Yanktons, Blackfeet, Cheyennes, Hunkpapas, Two Kettles, Handan, Yanktonais, Sisseton, Wappeton, etc.†

Standing Rock Mission

This Standing Rock Reservation is partly in North Dakota, where we have a mission at Fort Yates. The

*Bishop Johnson's Report to the Board of Missions, 1910.

†Handbook of American Indians. Vol. II. p. 577.

much larger part of the reservation is in South Dakota, where we have four chapels with 350 communicants. The largest parish in this mission is St. Elizabeth's, where there are 192 communicants. The work is in charge of the Rev. P. J. Deloria, the Rev. Herbert Welsh and Indian catechists.

Cheyenne River Mission

Adjoining Standing Rock is the Cheyenne River Agency, and here there are fourteen of our mission chapels, and also St. Stephen's at Virgin Creek, where there are 288 communicants; the largest number, 106, is at St. Andrew's Chapel. The work in the Cheyenne River Mission is under the care of the Rev. Edward Ashley, the Rev. John Wahoyapi, the Rev. Eugene Standing Bull and Indian catechists.

Lower Brule Mission

Next in order geographically towards the south is the Lower Brule Reservation, where the Rev. Luke C. Walker, native, is in charge of several chapels and 321 communicants, assisted by Indian catechists. The largest parish here is the Chapel of the Holy Comforter with 101 communicants. About 500 Indians are in this region now, and the results among them are most satisfactory.

Yanktonnais Mission

On the southeastern part of the Lower Brule Reservation is the Crow Creek Agency, where the Rev. H. C. Burt founded the mission which has five chapels and 185 communicants. Mr. Burt is assisted by the Rev. David Tatiyopa and Indian catechists.

Pine Ridge Mission

South of the Lower Brule Reservation are the Pine Ridge and Rosebud Reservations adjoining, with over

one and a half million acres in each. The Pine Ridge Agency serves almost 7,000 Ogalala Indians, one of the fiercest tribes of all. Here are seen some of the best and highest results of our missions. It is, outside of Indian Territory, the second largest reservation in the entire United States. The Ogalala Sioux form the largest tribe of Sioux Indians now extant. The reservation is divided into six districts, Wakpamni, with 900; White Clay, with 1,000; Wounded Knee, with 1,300; Porcupine, with 1,000; Medicine Root, with 1,100, and Pass Creek, with 1,400. It was by the savage ancestors of these present Sioux, that General Custer and his heroic band met their tragic fate in 1876. There are three missions at work in the reservation at Pine Ridge, the Roman, the Presbyterian and our own. The Rev. Neville Joyner is here priest in charge, with the Rev. Joseph Marshall, the Rev. Isaac H. Tuttle and Indian catechists assisting. We have here twenty chapels and 617 communicants. In the Crow Creek District of Pine Ridge are six chapels with 246 communicants, the Rev. Charles M. Jones, the Rev. Amos Ross, with Indian catechists as missionaries.

Rosebud or Upper Brule Mission

The Rosebud Agency represents some 5,000 members of the Upper Brule, Lower Brule, Two Kettle, Northern Waglukhe and Wazheza Indians, all branches of the Sioux. The Brule predominate and the mission is usually called by their name. The Indians in this agency had been among the wildest of the entire state. Now we have twenty chapels among them, and many priests and catechists. The Rev. Aaron B. Clark is priest in charge, assisted by the Rev. Dallas Shaw, the Rev. Baptiste P. Lambert and Indian catechists.

Sisseton Mission

On the Lake Traverse Reservation in the north-eastern part of South Dakota are the Sisseton and Wahpeton Sioux. The Sisseton Indians are a branch of the Santees. The Sissetons appealed for missionary aid very early in Bishop Hare's ministry, and more than once sent a ten-days' deputation to press their claim. It was not, however, until 1881 that a missionary was sent among them. We have now four chapels and 212 communicants. The Rev. John Robinson has long been in charge of this work and is assisted by the Rev. Victor Renville and Indian catechists.

The Santee Mission

In the southern part of South Dakota and the northern part of Nebraska is the Niobrara Reservation for the Santee Sioux. In the portion lying in South Dakota we have the chapels of Our Most Merciful Saviour, 152 communicants; Our Most Blessed Redeemer, 100 communicants; and the Chapel of the Holy Faith, with 105 communicants. In charge of this work are the Rev. William Holmes, the Rev. William Saul and Indian catechists. A little farther north is St Mary's Church, Flandreau. This church, St. Mary's, Flandreau, takes the place of the little log chapel, chinked with mud where the ministry to the Santees began. When the Santee Indians had been removed by the government, a body of them gave up their tribal rights and took up land on the Great Sioux River. In 1873, they sent a delegation south to appeal to Bishop Hare for a church. He tried to go to them, but was turned back by a blizzard. The next year they sent another delegation, sixty-four strong, to the convocation, to say that they had built for themselves a log chapel and had been in constant prayer for a minister. They had read the public prayers from the Prayer Book

themselves. The first gift towards the present church was a horse, given by an Indian woman, and six acres of land presented by two men. We have other church buildings in the Santee work at Bazille Creek, Wabashaw Village, the Ponka Agency and other sites.

Yankton Mission

The Yankton Mission proper began in 1869, as a natural outgrowth from that of the Santees. There was probably some intercourse between the two tribes, while the Santees were still in Minnesota and the Yankton Sioux roamed over the vast territory of Dakota, Iowa and Nebraska. In 1865 the Santees broke loose, but after being conquered, the remnant, who did not escape to Canada, were removed to Dakota. Here they were only about 100 miles from the Yankton Reserve. They lived on the regular route that the Yanktons take to visit their Teton relatives. As a natural result, the two tribes became intimate. Still later, the Santees were placed within a day's journey of the Yanktons, and the Gospel of the Church, as a matter of course, spread to them. There were three parties at that time among the Yankton Sioux. One wished our Church's ministrations; another those of the Roman Church, and a third desired to remain heathen. By 1869 they practically united under our Church, and our mission buildings were begun.

The Church of the Holy Fellowship

The Church of the Holy Fellowship was erected, and for many years it was the Cathedral of Niobrara, and Bishop Hare's headquarters. It numbered 224 communicants. What that sacred building has wrought for God's work few can adequately tell or even perhaps comprehend. The Rev. J. W. Cook, himself a half-blood, headed the work, and became the centre of

aggressive toil for God. In 1883, when the bishop's field was enlarged and altered, the church was abandoned as a cathedral, and became merely the chapel of the Yankton Agency. The Chapel of the Holy Name was soon erected on Coteau Creek and later on, the Chapel of St. Philip the Deacon, at White Swan, and both now have many Indian communicants.

The priest now in charge of the old Cathedral Church of the Holy Fellowship is the Rev. John Flockhart, a saintly and devoted missionary, assisted by the Rev. Joseph St. John Good-Teacher and Indian catechists.

Save for the characteristic physiognomy, you could scarcely note that the native catechists and their families were of native stock. They are fine types of the civilized and Christian Indians.

There are about 25,000 Indians in South Dakota, of which more than 10,000 are baptized members of our historic church, and over 4,000 are communicants. These Indians contribute about \$10,000 a year for missionary work and their own church activities. There are some twenty clergy and about seventy-five native catechists, besides the white clergy laboring in the missions. A large number of girls and boys are under training in our schools. And all this great work is the fruit of Bishop Hare's glorious labors for his Master and the Church.

QUESTIONS ON CHAPTER IV, PART III

1. Who was the first Dakota baptized? When, and where?
2. What did Rev. J. O. Dorsey contribute to the work?
3. Give an idea of the mission stations in the Niobrara Deanery. How many boarding schools? Why were two abandoned?
4. How many Chapels and Communicants in the Pine Ridge Mission? In the Yanktonnais? In the Cheyenne River

Mission? In the Rosebud Agency? The Santee Mission? What was the first gift given for the church in the Santee Mission? How many chapels and communicants in the Yankton Mission?

5. How many baptized members of our Church among the 25,000 Indians in South Dakota? How many communicants, and how much do they give a year for Church work?

CHAPTER IV

PART IV

Nebraska

In Nebraska 14,772 acres of land are allotted by the government for Indian reservations, and here are the Santees, Omahas, Poncas, Ogalalas and Winnebagoes, all belonging to the great Sioux linguistic family, and numbering about 3,685. Church missions among these tribes began when the missionary jurisdiction of Niobrara was established under Bishop Hare. Since the changes in 1883, when the boundary lines of the states became the boundaries of Episcopal supervision, the missions along the Niobrara were partly in South Dakota and mostly in Nebraska, but were all placed under the pastoral care of the bishop of South Dakota. The Diocese of Nebraska carries on at its own expense, and without financial aid from the Board of Missions, an interesting work amongst the 350 Indian children of the Government Indian Industrial School at Genoa. Here we have a beautiful church, facing the main entrance to the grounds of the School, and regular services are held in it for the 150 baptized and confirmed Indian children, who come from reservations in Nebraska, South Dakota, Wyoming and Minnesota. The church building was erected in 1900 at an expense of \$3,000, and the diocese contributes about \$400 per year for its maintenance.

Kansas

In the State of Kansas there is a small reservation of 922 acres for the Indians, and here dwell a mixture of the Chippewas, Munsees (a tribe of the Dela-

wares), Kickapoos, Prairie Band of the Pottawatomies and the Sacs and Foxes of the Missouris, all part of the Algonquin linguistic family. A few of the Iowas, a part of the Sioux family, are also here. Methodists, Presbyterians, Baptists have labored among them, but not the Church, save in occasional ministrations.

OKLAHOMA INDIAN MISSIONS

Indians in Oklahoma

By far the largest body of Indians, or people of Indian blood, in any one state is now in the State of Oklahoma, which, it will be remembered, is in limits, exactly the old Indian Territory. In the eastern part, now under Bishop Thurston's care, are the Indians of the Five Civilized Tribes, namely: the Cherokees, of Algonquin stock, the Creeks, Choctaws, Chickasaws, and Seminoles, all of Muskogean stock, and the less civilized but very wealthy Osages, who are Sioux, whose land and invested funds make them a well endowed people. Of these Indians, about 100,000 in number, five-sevenths are part white. Of those two-thirds are more white than Indian, and many of them are the wealthiest, most intelligent citizens of the state. All Indians in Oklahoma are citizens of the state, and of the United States. The senior United States Senator of the state is of Cherokee Indian blood. In the central and western part of the old Indian Territory, and in the extreme northeast corner, are remnants or parts of many other tribes, for whom reservations were leased or bought, at various times, since 1865 by the Federal Government. These reservations have been repurchased from the Indians at intervals between 1889 and 1901; and a quarter section of the land being assigned to each individual Indian, the rest of the land has been opened to white homestead settlement, or sold to white people by the



CHEYENNE INDIAN VILLAGE IN OKLAHOMA.



THE RT. REV. FRANCIS KEY BROOKE, D.D.
Bishop of Oklahoma and Indian Territory.

Indians themselves. No Indians have been forced out of Oklahoma at any time. There are more people of Indian blood in the state now than there were when it was first opened to white settlement, and while there have been local and individual cases of unfair and dishonest treatment of the Indians by white individuals, the Federal Government and the state as well have tried to deal fairly with the Indians and protect them. The measures for this purpose have sometimes been unwise, and there was for some time, between 1889 and 1900 some pauperizing of the Indians in the western part. In some cases a minority of some of the tribes was dissatisfied with the treaties that were made.

Besides the Indians already named there are in Oklahoma of the Sioux family, the Quapains, Kaws, Poncas, Otoes, Missouris and Iowas; of the Iroquois family, the Wyandottes, the Senecas, the Delawares; of the Algonquin family, the Peorias, Ottawas, Cheyennes, Arapahoes, Pottawatomies, Shawnees, Sacs and Foxes; of the Athabaskan family, the Apaches; of the Shoshonean, the Comanches; of the Caddoan family, originally in Louisiana, Texas, Arkansas and South Dakota, the Caddoes, Pawnees and Wichitas, and a few of the Tonkawan.

There are no longer any reservation Indians in Oklahoma. All have their lands "in severalty."

Since the year 1840 much mission work has been done among the Oklahoma Indians with fairly successful results. The Roman Catholics were associated chiefly with the Osages and a few others. The Presbyterians have had excellent schools among the civilized tribes, as well as among the Indians in the western part of the state. It should be remembered that of the civilized Indians a large number brought with them from the Southern States their various forms of denominational Christian faith. Among

them, especially after the Civil War, were a few scattered people of our Church, very few and isolated, and no sustained attempt was made, before 1893, by our Church to do anything for them.

Our Indian Missions in Oklahoma

From 1837 to 1893 the Indian Territory and that part of it called Oklahoma (in 1889) was under the care of the missionary bishops of the Southwest, or the bishop of Arkansas. It was only possible for them to make occasional visits. The one exception was the establishment of the missions at Darlington and Anadarko Agencies in 1880 for the Cheyennes, Arapahoes and Kiowas. These missions owe their establishment to the loving zeal of Mrs. Mary D. Burnham, the first deaconess in the American Church, and her rector the Rev. J. B. Wicks (now of Paris, N. Y.). Mrs. Burnham took to her home and educated five young men, who had been "bad Indians," and were prisoners of war in Florida. Two of these, Rev. David Pendleton Oakerhater, Cheyenne, and Paul Zotom, Kiowa, were ordained deacons by Bishop Huntington, and came out with Rev. Mr. Wicks, and established missions. The work prospered for a time, but Mr. Wicks' health failed, no one was sent to take his place, and the work was practically untouched for seven years. In 1903 Bishop Brooke found the Kiowa work abandoned, but saw hopes of reviving the Cheyenne work. For some years Rev. D. A. Sanford and his family labored hard and faithfully, in the face of many difficulties arising from allotment, and the consequent scattering of the Indians, and some very mistaken interference by the Indian Department. Rev. Mr. Oakerhater, the Cheyenne deacon, had remained faithful, through years of neglect, and now at the age of 67, is still our trusted and useful interpreter and



INDIAN CHURCH AT ANADARKO, 1881.

missionary. At present, the mission is under the care of Rev. Sherman Coolidge, an Arapahoe priest, from Wyoming, and Miss Harriet M. Bedell, and is centered at St. Luke's Chapel and Day School on Young Whirlwind's allotment, near Fay, Oklahoma. Here we have our homes for the missionaries, and the old Government Day School, and forty acres of land. There are some forty-five Indian children in the Day School, and there are between forty and fifty communicants. We minister in all to about 150 Indians.

At Chilocco, in a large government boarding school, we minister regularly to between forty and fifty communicants and others of the five hundred Indians gathered there from nearly all parts of the country.

Eastern Oklahoma

The Missionary District of Eastern Oklahoma, under Bishop Thurston, consecrated in 1911, has no distinct Indian work, but in nearly every parish and mission there are people of Indian blood. These Indians are on precisely the same footing as the white people with whom they are so closely united. They have no interests, social, political, commercial, different from their neighbors, and are to be reached and helped by the same methods.

Western Oklahoma

In Western Oklahoma, our Indians are much nearer to barbarism. Our small mission is faithfully trying to teach them how to work, and how to make homes and to instill the duty of thrift and industry. This is an essential part of any mission work among them. We must help them to work out an economic as well as moral salvation. It is as true of them as of white people that those who cannot or will not work must perish physically and morally. There is abundant

proof that our Church can do its share of this work here. It is only a small share, because for fifty years the Indian Territory was left as a mission field to other Christian people. They have done much good work. Where we have spent cents, they have spent dollars by the hundred, and while there is yet work for us to do, the ground is largely occupied. But few words are necessary, finally, to mark the position of Oklahoma Indians.

Briefly, it is this, about 120,000 Indians (or people of Indian blood), belonging to 30 different nations or tribes, with all practical tribal relations disintegrating, or disintegrated; citizens of a state which has gathered a white population of over 1,500,000 in twenty-one years, they are a "peculiar people" but rapidly being absorbed into the nation.

QUESTIONS ON CHAPTER IV, PART IV

1. What work for Indians is carried on in Nebraska?
2. Under whose charge are the Indian Missions in Nebraska? What does the Diocese of Nebraska do for its Indian Missions?
3. What Mission work has been done in Oklahoma? What proportion of Indians in the United States are in the State of Oklahoma?
4. When did the Church begin work for the Indians? What did Mrs. Burnham do for Indian Missions?
5. What kind of field has Bishop Brooke and what does he most need?

CHAPTER V

ZITKANO DUZAHAN—SWIFT
BIRD

CHAPTER V

ZITKANO DUZAHAN—SWIFT BIRD

(THE RT. REV. WILLIAM HOBART HARE, D.D.)

Of What Must a Missionary Be Made?

"A man with ideal notions of coral islands and groves will not do for a missionary; a man who thinks he makes a sacrifice will not do; a but half-taught gentleman will not do."—(Bishop Patterson.)

"Men who seek for souls and not for place; men who will seek though they be not sought; men who hanker not to work before men's eyes on church superstructure, if only they can lay beneath God's eye the hidden but enduring foundation; men whose tone and manner, and preaching show that they themselves intimately know and adore that Friend and Saviour of men whom they proclaim."—(Bishop Hare.)

1838

It was May 17, 1838, when there came to the home of the Rev. George Emlen Hare, rector of the Episcopal Church in Princeton, New Jersey, a little son who was to be God's chief human instrument in the transformation of a tribe of murderous savages into gentle, worshipful citizens of the Kingdom of Christ. William Hobart, they christened him, a name that was his by right as a grandson of the third bishop of New York, William Henry Hobart.

Many strongly lived lives blended in the making of the child. Keen lawyer, practical scientist, valiant bishop, learned scholar, austere Puritan, truthful Quaker, conservative Anglican, industrious pioneer, were numbered among his forebears; and many a steadfast, self-forgetting, brave, young-hearted, home-

loving woman had contributed something to the wonderfully rounded character of the future bishop. God sent the child into the midst of a happy, wholesome, fun-loving family of boys and girls, where were developed his readiness to adapt himself to circumstances, his quick perception and consideration for the feelings and wishes of others, his unobtrusive service of associates, his sane, devout faith, the qualities which made him so "beautiful in the little things of life." One knowing the man reads back to a boy, frank, yet reserved; full of fun, yet serious; something of a tease, yet tender; with a high scorn of everything low or tricky, yet no Puritan. Early he formed a habit in which, as he himself wrote, he found great satisfaction and profit—the "lighting upon and cherishing forms of words, maxims, poems, etc., which seemed to him to express in terse and effective way the thoughts and feelings which ought to guide his life." How he used them is well-illustrated by a tragic event in his childhood. When but a child, an older brother was cut down by a sudden accident, and it fell to the little boy to go for the doctor. As he ran terror-stricken through the streets and alleys, he strengthened himself by repeating the Twenty-third Psalm. Thus early he had found Him on whom his soul rested.

It is interesting to know other of his stored treasures. One comes upon them jotted down in his diaries. On one page we find this:

"In woe hold out—
"In joy hold in."

On another page we find:

"Bonar's hymn beginning, 'Make use of me, O God,' has been the familiar cry of my heart, taken in connection with the text, 'If a man purge himself, he shall be a vessel unto honor, sanctified and meet for his Master's use and prepared

unto every good work.' In dark days, when it was often very hard, try as one might, to see the right thing and harder still to do it—and of such days I have known not a few—the refrain of my life was the hymn:

'O Thou to whose all-searching sight
The darkness shineth as the light,

especially, perhaps, the verse beginning,

'When rising floods my soul o'erflow,
When sinks my heart in waves of woe.'

I'd repeat and repeat this hymn to myself as I stood at the altar, when a hymn was being sung which seemed to have no call to me, and I often repeated it as a heaven-blest soporific when I lay awake, tossing upon my bed at night."

1843

When the little boy was five years old, the family removed to Philadelphia. From his tenth to his seventeenth year we find him in the Episcopal Academy there, in the first rank of students. Of his early school life he used to tell the girls of All Saints School—how big and bewildering everything seemed, boys rushing here and there, himself so little and timid and strange; and how an older boy found him and said, "Come with me, little fellow. I'll look after you." As he told the story the beautiful face of the white-haired man would grow young again as he recalled that simple act of manly gentleness.

1855

In the fall of 1855 he entered the University of Pennsylvania. Again he put himself in the front rank, but trouble with his eyes and desire to spare his father expense, caused him to close his college course at the end of his Junior year. But he already knew what he must do with his life. The ministry was "in the fam-

ily," so to speak. Not only his father and his mother's father, but ancestors for generations had been clergymen of note. As happens so often in life, he was at first repelled by that which later claimed him. "Time was," he used to say, "when I would rather have been left alone with a bear than with a clergyman!" A minister he now knew he must be. At the age of nineteen he became a student in the Philadelphia Divinity School and a teacher in St. Mark's School. Hardly twenty-one when admitted to the diaconate, he became at twenty-three the rector of St. Paul's Church, Chestnut Hill. On October 30th of the same year he married Mary Amory Howe, daughter of the Rev. M. A. DeWolfe Howe, afterwards bishop of Pennsylvania.

1862

A son came to complete the family circle; but the young mother began to fail. In the hope of finding strength for her, they went to the middle west, where Mr. Hare was for a time in temporary charge of St. Paul's Church, St. Paul. Bishop Hare used sometimes to tell of expeditions to hunt fresh milk in the little villages where they stopped and of improvising a cradle for the baby from a drawer of the bureau in their hotel rooms. After a few months he took his frail wife back to Philadelphia. They had been married only four brief years when the young mother slipped away. What the loss meant to Mr. Hare may be guessed from his own words to a friend many years later: "Thirty years ago today the light of my eyes was taken from me. She has been gone thirty years, but I think of her today with the most adoring love, and she lives in me in a way that no one can know."

No one can know? Were not the fruits of that hidden life manifested in his intense faith in the home, in his chivalrous respect for womanhood, in his mar-

velous understanding of woman's nature which made it possible for him generously to admit them as co-laborers, staunch friends and constant supporters of his work?

1871-72

In 1871 Mr. Hare was chosen secretary of the Foreign Committee of the Board of Missions. Into the new work he poured every power of mind and body. His sympathetic imagination, his ability to quickly analyze a situation, his habit of looking at things in sane perspective, made him invaluable. He roused the Church at home to a sense of her responsibilities and opportunities in foreign lands; he gave those at the front the strengthening assurance that their perplexities, their labors and their needs were not unheeded at home. So enthusiastic and successful was he that in October, 1871, the House of Bishops nominated him for the bishopric of Cape Palmas in Africa; but the House of Clerical and Lay Deputies felt that such a step would narrow, rather than enlarge, his usefulness, and would be a blow to the foreign work; so, after conference, the nomination was withdrawn. Evidently the House of Bishops was convinced that the young secretary was the sort of man to make the right kind of missionary bishop, for on All Saints' Day, 1872, they again selected him, this time to head a mission to savage heathen encysted, so to speak, in the body of the nation, where their presence had long been an irritation and was becoming a running sore. Mr. Hare felt that he was accomplishing the task at which the Church had set him as Foreign Secretary. He was bound by affectionate sympathy to the members of the foreign staff. He had accepted the representations of the House of Deputies in the matter of Cape Palmas as indicating where the great Head of the Church would have him permanently serve. His first

thought, therefore, was that duty would keep him where he was; but, as he faced the question, the call to the Indian work became imperative. The fact that they were a *heathen* people clearly connected them with his work as Foreign Secretary. The fact that they were a people whom the white men in America "had wronged more than they had wronged any other people on the face of the earth," and that they were at his very door, made their claim seem to him more sacred than that of any other race. Moreover, he held that clergymen of this Church are men under authority who cannot safely disobey orders. The decision cost a bitter struggle, but when it was made he could say, "Never did I take up anything in my life more from the motion of my own soul."

It was while in quest of health for Mrs. Hare that the pathetic plight of the western Indians made its first strong appeal to Mr. Hare. On the streets of St. Paul, in the summer of 1863, they saw placards offering \$250.00 apiece for the heads of Sioux Indians, not excepting those who had taken no part in the massacre of 1862, not even of those who had befriended the whites in that awful slaughter. From St. Paul he wrote to the children of his Sunday-school in Philadelphia, the first of many appeals made to the children of their Church for their sympathy and interest in missions: "I want to interest you in the poor Indians of whom I have lately seen a great deal. There is a war raging in' this state against them, so that now we never see them; but when I was in Marquette, on the shores of Lake Superior, I saw a number of them every day—sometimes they were lounging about the streets; sometimes picking berries in the woods, and at other times paddling their canoes along the shore of the lake. But no one seemed to take any interest in them. * * * * But though no one taught them what



BISHOP HARE AND THE DAUGHTERS OF HIS CLERGY.

was good, there were not wanting those who taught them what was evil.

“As I sat in my room on the Fourth of July, I heard an unusual noise and, on looking out of my window, I found that some of the white people had got about a dozen Indians together to make the day hideous with their savage exhibition. There they stood before the hotel, almost naked, and so bedaubed with paint and set off with feathers that they were frightful to look upon. At a given signal they began to dance. They pounded the earth with their feet, they crouched upon the ground, they leaped, and sang, and whooped, and yelled, occasionally firing their guns into the air, until I was sickened at the indecent sight.” He then described how patiently the Christian leaven had been hid among the Sioux or Dakota Indians in Minnesota; how it slowly worked until, just as a little Christian band had been gathered and a church almost completed for their use, “The savage Indians made an attack on the whites, murdering and taking prisoners men, women and children. Not one of the Christian Indians joined in these outrages. On the contrary, they warned the missionary and his teachers, they hid the church Bible from the savages, and, on succeeding in getting some of the white prisoners away from their captors, they sent them in safety to General Sibley, who was coming at the head of an expedition to punish those who had committed the outrages. Thus they proved themselves Christians indeed. But the government passed a law that all the Indian tribes should be sent away from the state and so the Christian friendly Indians, though they had done all they could to help the whites, were brought to Fort Snelling and were there tried to find whether they had joined in the massacre. If they had been found guilty, they would have been hanged; but they were all pronounced inno-

cent, and sent hundreds of miles away from their homes to a place they had never seen before on the Upper Missouri (Crow Creek). But God meant that the white man's cruelty should turn out for the Indian's eternal good, and so, having no one else to flee to in their misery, they fled to Christ. While at Fort Snelling nearly one hundred Indians were baptized." Though he little thought it then, Mr. Hare was pleading for the very people who were later to form his own flock.

1873

In St. Luke's Church, Philadelphia, already associated with many of his most sacred memories—St. Luke's, where he had begun his ministry, where his marriage had been solemnized, where the triumphant burial service had committed his wife's body to the earth in the hope of a joyful resurrection, there, on January 9th, 1873, surrounded by friends and relatives, he heard the charge, "Be to the flock of Christ a shepherd, not a wolf; feed them, devour them not. Hold up the weak, heal the sick, bind up the broken, bring again the outcast, seek the lost. Be so merciful, that you be not too remiss; so minister discipline, that you forget not mercy," and in his soul he vowed, "I will so do, the Lord being my helper."

For three months he busied himself ordering the affairs of his office as Foreign Secretary; then, on April 7th, 1873, he turned his face westward, strong in the faith that the Lord who had called him would give him the courage and wisdom his task demanded.

The election of a Bishop for the American Indians was the result of no sudden impulse in the General Convention. It was the fruit of many prayers and much noble effort on the part of a little band of church people, notably Bishops Whipple and Clarkson, Mr.

William Welsh and the women who had for twelve years furnished more than three-fourths of the support of the mission to Indians. The unanswerable argument of a successful mission was already before the Church. For the Oneidas of eastern Wisconsin had, since their removal from New York, cleared 20,000 acres of forest land with their own hands, established themselves on farms, put up decent houses for their families, erected a church with their own funds, and had for twenty years enjoyed the ministrations of the Rev. E. A. Goodnough. In Minnesota, in 1860, Bishop Whipple had ordained the Rev. S. D. Hinman and sent him to do what he could for the Sioux located at Red Wood, in the western part of the state. Visiting from tent to tent, doing deeds of kindness, teaching the children, the missionary won among them a place for himself and then for his message. When the band was compelled to move across the border into Dakota, he shared the sufferings of their journey and finally settled with them on the south bank of the Missouri River in northern Nebraska. There, under his encouragement, they began to succeed at farming. At the end of eight years, Bishop Clarkson wrote: "I really think there is nothing in our day, on this continent, more interesting to visit than this Santee Indian Mission. It is impossible for a Christian man to spend a single day among the monuments and results of this heroic Christian effort, without the profoundest emotions of gratitude, and the deepest feelings of wonder and awe. . . . Should the recommendation of the Indian Peace Commission be carried out by Congress, all the Indian tribes roaming through the Northwest will be concentrated in one great territory north of Nebraska and west of Dakota. Schools and Missions will be

established among them. If this plan should be consummated our Church should send a Bishop there with his presbyters, deacons, candidates, catechists and schools. It would be more than enough work for one Bishop, and it would be a work which, in the right hands, with God's blessing, would produce great results in a little while. There would be at least one hundred thousand souls, as tractable as children, and far more disposed to receive, gladly and gratefully, Christian teaching, than any other heathen on the globe. Nearly one-half of the communicants of our Church in this jurisdiction now are Indians, though the population of whites is more than double that of the Indians within the bounds of Nebraska and Dakota. I hope we shall have grace and faith to take this step, and send into this great Indian nation, soon to be established, a Bishop who shall have the spiritual care of them."

At the time the Church yielded to such argument by the appointment and consecration of Bishop Hare, three missions were established among the Santees, three of their young men had received ordination (Paul Mazakute to the Priesthood, Daniel Hemans and Luke C. Walker to the Diaconate.) Across the river in Dakota territory three other stations were established among the Yanktons under the inspiration of the Rev. J. W. Cook, while a hundred miles farther up the Missouri, the Rev. H. Burt at Crow Creek and the Rev. William J. Cleveland at Lower Brule, had inserted the edge of the wedge of Christianity. Their example was followed by the Rev. Henry Swift fifty miles to the north among the Cheyenne River people. Among the little band of Poncas, too, the Rev. J. Owen Dorsey, his mother, Miss Ives and Sister Mary Graves had been doing what they could for

a starving, discouraged people. It was "the fullness of time," when absolute consecration, statesmanship, resourcefulness, unflinching moral and physical courage, and power to reach the ear and hearts of the laity, could make the mission to the Dakota Indians one of the most notable achievements of the American Church. To the enterprise so worthily begun, Bishop Hare consecrated himself wholly. It was like him to seek the fullest possible knowledge of the problem by studying at first hand the condition of the Oneidas and the tribes of Indian Territory. He went with all the windows of his mind open, ready to learn from the humblest, ready to see in the worst possibilities for good, seeking for material to build with, not for structures to pull down. His visit to the Oneidas was full of joy to them and to him. Perhaps there was a sense of kinship which drew them together, for had not his grandfather been the friend and bishop of their grandfathers back in New York? What more natural and beautiful than that they should bring their children to be confirmed by the grandson of him who had confirmed their parents? The church was filled, floor, galleries, windows, with delighted Indians, and for Bishop Hare it was one of the happiest Easters of his life.

From Oneida, he went to Indian Territory. On that journey he learned this very practical lesson—that in a land where porters and cabs do not abound, much luggage is a weariness to the flesh. He began then and there that process of elimination which later resulted in the compact traveling equipment which was the admiration and envy of inexperienced fellow travelers.

On his way north, Bishop Hare stopped in Omaha and had a helpful conference with Bishop Clarkson,

from whose shoulders he was taking the mission among the Dakotas. Then on into his field he went, reaching Yankton April 29th, three weeks after he said good-bye to his friends in New York. Dakota did not give him a smiling welcome. A frightful blizzard had just howled and scoured across her plains, freezing out the life and burying the bodies of cattle. Before its blast Custer's daring cavalry had fled, abandoning horses and tents. The storm was over, but the drifts still remained and the scattered carcasses of the cattle and horses told the pitiful story.

One can picture the slender, clear-eyed young man, restrained, yet eager, as he met at their several posts for the first time the thirteen who were to be his yoke-fellows in the Gospel. Full of admiration for their courage, with winning smile and courtly grace he greets them. With alert attention and keen sympathy he listens to the story of their disappointments and their successes, their fears and their hopes.

As promptly as weather allowed, he visited all the stations. Twice during the first six months he made the round—Santee, Yankton, Crow Creek, Lower Brule, Cheyenne, three hundred miles over uninhabited country. Of the men and women he found in the field he wrote in his first report to the Board: "I know that without steady self-reliance, high strung courage, and readiness to lend, hoping for nothing again, the workers had retreated months ago. They are heroes and heroines, and that not in the lower realms of courage. I read their names with tears of thankfulness that God has given them such grace, and blessed me with the privilege of hearing them call me their Bishop."

As he traveled about observing, comparing, weighing, consulting with clergy and people, the Bishop's



BISHOP HARE WROTE UNDER THIS PHOTOGRAPH, "THIS IS WHAT WE BEGAN WITH."

mind was revolving plans for the complete conquest of the Dakota Indians, 39,000 of whom were still roaming the prairies, neither having nor desiring a settled home. How were they to be reached? At several points the government had established agencies where rations were issued. Near them Indians who desired to try the white man's ways found some shelter from the taunts and persecutions of their wild brethren. Such were the "three measures of meal" in which the Christian leaven might be mixed. The Bishop chose for his cathedral a little log building, the Church of the Holy Fellowship, Yankton Agency. He determined to make the territory connected with an agency the field of a single Presbyter and to group around the agency church all missions which might be established on that reservation, for a church built at an agency would have prospect of permanence. Such a center was the logical place, too, for a missionary dwelling. As for building elsewhere, the Bishop's plan was to wait until a camp seemed fixed and the people gave substantial evidence by contributions that they wished a chapel.

What he had seen in Indian Territory and elsewhere convinced the Bishop that in no way could the older Indians be so readily reached as through the children. Boarding schools promised far greater results than the already existing day schools, not only because it was difficult to secure regular attendance in the day schools of children living in camps, but because the influence of Christian living would have uninterrupted play in boarding schools. Bishop Hare determined to open small home schools wherever opportunity offered, and each missionary household was asked to take in a few children. These schools were the first boarding schools of any kind for Indians. From the children in such schools he looked confidently for the de-

velopment of a band of unconscious but most effective missionaries. It was a method of the Indian himself. Bishop Hare delighted to tell this story: "A chief of Mr. Cook's Yanktons said to me once, himself being a Christian: 'I wish you would baptize my grandchildren.' I asked whether their parents had been baptized. He answered, 'No, they are quite wild.' He saw that I hesitated, and added, 'My friend, the old antelopes about here are very wild and fleet, and it is hard to catch them. So our young men run the young ones down, and then the old antelopes come nosing round to find their young, and the young men catch the old antelopes, too. And I thought that if you caught my little grandchildren, perhaps you could catch their parents, too.'"

There was no delay in putting the boarding school plan into execution. Before Bishop Hare had been a year in the field the day school at Santee had become St. Mary's Industrial Boarding School. Other schools for girls were opened at Yankton Agency and Crow Creek. Mr. Swift began a school for boys at Cheyenne Agency, and the Bishop had well under way St. Paul's School for boys at Yankton Agency, which he designed to be of higher grade for the training of teachers, catechists and missionaries. In it he made his home and threw into it the directing, inspiring power of his own personality. "It has all along been my hope, in planning the school," the Bishop wrote to the Board, "that it would prove to the wilder tribes about us through the reports of travelers what the heaven given star was to men of old. The dwelling place, I pray, of the spirit of love and joy and peace." Happy homes, indeed, they became, where the bodies and minds and souls of the children were trained, not for some impossible ideal, but for the life that must be lived in *tioi* and little log house in such fashion as

to fit the soul for the life hereafter. Tasks that the Bishop himself was not ashamed to do, the boys who admired him were soon ready to undertake; and whatever the Bishop did, he did well. He could show the boys how to swing an ax, use spade or shovel, drive a nail, or how to make a bed, fill and clean a lamp, wash dishes, rub down and harness a horse. The boys of St. Paul's School soon learned to do all these things. So far as possible, the schools were made self-serving. The children worked in squads in dormitory, dining-room, kitchen, laundry, garden and field, and they were accustomed to having the Bishop inspect their work. When he started on the rounds, the children about him, sometimes one would dart away to see that everything was as it should be. "Shall I find the sheets smooth, I wonder?" perhaps he would say, and turn back the coverlet. "Are all the corners clean?" he might ask the sweeping squad. What a shy, glad smile greeted the words of commendation the bishop loved to speak with his hand in blessing resting on the child's head! How the children looked forward to his coming! Keen eyes watched the road and caught sight of his wagon still off on the horizon. Eager feet rushed off to the gate, dark eyes shining, white teeth gleaming, glad smiles welcoming the dear "*Bishop*" who cared so much that each child should do well. His schools became indeed like the Wise Men's star. It was not long before they had to pick their pupils. At the end of the second year all the girls in St. Mary's School, except two who were married, asked to be allowed to return. Boys walked ten, twenty, one hundred, one hundred and fifty miles to find a place in St. Paul's. In later years, when the superintendents of government boarding schools had to scour the country for pupils to fill their schools, the Church schools had to turn children away for lack of room.

When Church schools burned, the Indians themselves have promptly given of their means to rebuild them.

In August of that first year, at Yankton Agency, Bishop Hare called the first of those Indian convocations which have since become the most wonderful witness to be found anywhere in the western world of the power of the Gospel to arrest and win and regenerate savage nature. From the first, laymen have had a large share in them; for the Bishop believed in trusting people with all the responsibility they could carry. In this first gathering, "every grade of Indian progress was represented," recorded Bishop Hare, "from the lay delegates of the Santees, the foremost in improvement, to the Yanktonais delegates, but just awakened to the fact that there is a better way and hardly recovered from bewilderment at the discovery." The Indians joined with animation in the counsels, questioned the Bishop as to his plans for the mission, and showed the awakening of their consciences and the birth of zeal for better things by pleading that the missionaries would be more earnest in urging the people to a higher morality. The Bishop had the joy of crowning the service with his first ordination, in which Wm. A. Schubert was made a deacon and the Rev. Messrs. Cleveland and Hemans (the latter an Indian) were advanced to the priesthood.

1874

Though those first months brought to the young Bishop much satisfaction, they also brought much strain. The year 1874 was to bring greater trials of physical strength and moral courage, tests of patience and faith. The very elements seemed to contend against the mission. Howling winds with mercury below zero swept the plains during the long winter.

Summer brought merciless heat and prolonged drought. Instead of golden grain to reward the work of the Indians on their little farms, harvest time brought a plague of grasshoppers to clear away the remnants of the parched crops. Early in February an ominous cloud rose. For a number of years the Whetstone and Spotted Tail agencies had been troubled each winter by the wilder Indians connected with the Upper Brule and Ogalala tribes when joined by their still wilder neighbors to the north—the Minneconjous, Sans Arcs, Uncpapas, etc., who were driven by hunger into the regions where the hated white man distributed rations. They harassed the Indians who wished to settle on the land, ran off their stock, intimidated the agents. The first week in February a band—perhaps more than one band—of about a hundred turbulent bloods organized war parties, and to robberies added the murder of several white men, two of them officers of the U. S. army. In view of the fact that less than ten thousand of the forty thousand Dakotas estimated to inhabit the Great Sioux Reservation had been even touched by the influence of civilization, it is not strange that the whole Northwest became uneasy, fearing an explosion of violence on the part of those who found their native sources of food fast disappearing and themselves driven nearer and nearer submission, willing or not, to the authority of the government. At this critical time the Secretary of the Interior turned to a man whose loyalty to truth, profound respect for authority, tactful yet commanding personality and discriminating sympathy for the Indian had already placed him in a position of influence—the young bishop of Niobrara—and urged him to act as chairman of a commission to discover the source of the high-handed disorders at Whetstone and Spotted Tail agencies and to recommend a line of

policy which should effectually end them. Besides the fact that his immediate work was held at bay by the hostile element among the Indians, other reasons made it clear to Bishop Hare that he could not honorably refuse the appointment. The agents at the Whetstone and Spotted Tail agencies had been appointed on the nomination of the Indian Commission of the Domestic Committee of the Board of Missions. Whether justly or not, many people felt that the Church was in some sense responsible for the acts of those agents. To refuse the chairmanship might make it appear that he feared the results of an investigation, or that he was not willing to stand by the agents in their hour of need; for not a few believed the agents responsible for the trouble. So into the heart of the hostile region he went with his fellow commissioners, accompanied by a small troop of U. S. cavalry, to meet several thousand of the restless savages in council. As they sat one day, backed by the cavalry, facing a great semicircle of chiefs and braves, beyond which daredevil young fellows galloped yelling and shooting their rifles into the air, Spotted Tail (feeling possibly that this small body of white men face to face with his thousands of strong men represented the true relative strength of the two peoples) intimated to the commissioners that they might better return home. Suddenly he gave a signal. Every Indian ran, threw himself into his saddle, wheeled and faced the commissioners, gun in hand. In that tense moment the apparent calmness of the whites may have convinced the chief that strength is not always where it appears to be, or that, in any case, discretion is indeed the better part of valor. By whatever impulse moved, he gave another signal, and, with a parting yell, the red men galloped away and disappeared. "You see I could have killed you in a minute by raising my hand," said Spotted

Tail to the commissioners. "Go back and tell the Great Father what I have done and what he must do." "My heart stood still for an instant," Bishop Hare said in telling the incident.

The report of the commission, drawn up by Bishop Hare, showed that the chief cause of disturbance was the influx of hungry, lawless Indians from the northwest who had never acknowledged any relation with the U. S. Government. The report urged that the government was bound to support the authority of its agents and to enforce order at the agencies by the use of troops, if necessary. It recommended the establishment of an agency for the wilder Indians near the Black Hills. Bishop Hare presented the report in a personal interview with President Grant. The Secretary of the Interior approved the suggestions, continued the commission, and gave instructions that its recommendations be put into effect.

What was the Bishop's consternation on returning to his field after his visit to Washington, to find the papers filled with reports that government troops were to make an expedition into the Black Hills, the choicest and most passionately loved part of the Great Sioux Reservation, and that a large party of adventurous civilians were preparing to follow the soldiers. Bishop Hare, knowing well the temper of both the whites and the Indians, saw nothing but serious trouble as an inevitable result. In June he addressed a vigorous and explicit letter to the President, in which he pointed out the grim absurdity of inviting representatives of the disaffected Indians to visit Washington as guests of the nation, while at the same time, under the authority of the government, a military expedition was being fitted out to go into territory which that same government had guaranteed should be sacred from invasion or entry by white men. Such an

expedition, the bishop declared, would almost certainly provoke an Indian war. He argued that lawless white men, who had long cast covetous eyes on the Black Hills, would rush in behind the soldiers; that many missions of the Church among the Dakotas would be imperilled; that it would be a direct violation of the treaty of 1868. Later, finding that the proclamation of the President was not availing to keep trespassers out of that garden spot, Bishop Hare went again to Washington and urged upon the President "that a commission of experts should be sent out to explore the country, and that, should they report the presence of gold, steps should be taken to secure the surrender of the tract in question from the Indians on equitable terms." Taken by white people he was sure it would be, by fair means or foul. He was asked by the government to act as a member of a commission to negotiate the sale of the Black Hills, but this time duty did not seem to demand his acceptance of such a responsibility.

Meanwhile, the recommendations of the commission, of which he was chairman, especially the advocating of the use of troops to secure order, brought down a storm of criticism upon his head. "I have taken my stand," he wrote, "and expect to be reviled."

Things of quite another sort tried the Bishop's faith. Doors which the mission could not enter for lack of men stood wide open. "The need for more ordained ministers cries daily in my ears," he wrote. "For the lack of them the missionary work has been suspended for nearly a year among the Poncas and Lower Brules, and I am unable to begin work in three distinct parts of the field, all of which are quite ready for it." The three places he longed to occupy were the three agencies where the Indian agents had had so much trouble. The presence of troops had so far awed the malcon-

tents that the more progressive Indians dared to open up farms. At Whetstone there were five hundred souls (white men married to Indian women, and their children) who could read and speak English more or less, but who were practically heathen. When called to confer with the bishop, they responded in large numbers. "They pleaded for themselves as if they had been the heaven-taught, pitying shepherds, and not the starving sheep. They gave me the names of about a hundred children who would attend the school if one was opened, and, after we retired, they made up two subscription papers, one for the erection of a school house and the other for the salary of teachers. This is one of the finest opportunities for the establishment of the Church and the preaching of the Gospel that I ever knew. . . . The chief need now is living men and women to enter into this field and win and lead these straying sheep who, in their soberer moments, are weary of their wanderings and bleat for the fold. . . . For these poor people I raise my voice. The force of circumstances is driving them upon the bosom of our charity as the mighty force of the ocean pours wave after wave upon the shore. . . . They are deeply religious beings. They will seclude themselves, fast, pray, torment themselves for days in order to get a vision of God, at least of the supernatural; the vision comes, but alas, without one idea that will help them to be true, or just, or pure, or kind. . . . Is there none among the clergy of the Church who will come forth, in Christ's name, to be their teacher? None that will show these worshipers of a monstrous distortion of Deity, their real Father? None that will lead to the feet of the pitying Christ these crouching beings whom the devil has taken captive at his will?"

So Bishop Hare pleaded with the Church.

These things appear in his second report to the Board of Missions, but it is rather incidentally. The tone of the report is hopeful, the good more than balances the ill. "The past year has been one of considerable anxiety,"—but—"We have had a full share of blessing." "The disturbances which for a time prevailed in the western part of the jurisdiction have resulted in a large increase in the number of Indians accessible to our missionary efforts. Quiet has reigned and our mission has gone on undisturbed among all the tribes on the Missouri river." "Many who were blind to the truth of God a year ago can now, at least, be said to 'see men as trees walking' and four young men have been admitted as candidates for Holy Orders." Nor would I forget how largely we have experienced the divine goodness in the affectionate place which God has led so many of His people to give in their hearts to a missionary work once an outcast." "The supervision of the Indian agents is a great protection to the mission work." "While I have had so little success in securing ordained missionaries, the following most valuable additions to the number of our lay helpers (eight women and one man) is a happy assurance that the interest in our work is unabated and that there are many in the Church who are ready to spend and be spent in the harder portion of his missionary field." (In the schools) "the trials and discouragements have been great"—but—"when we consider that our schools are placed among a wild people we congratulate ourselves that our losses by desertion have been no more than they have been, and consider that our essay at boarding school work has met a fair measure of success."

So it was ever. Absolutely honest and fearless in facing conditions as they actually were, he had the blessed gift of seeing and making others see what

fruits, with God's blessing, they might be made to yield. He never exaggerated either the evil or the good of a situation. In this same report he says: "I would not forget, while taking a hopeful view of what the Church may do for the Indians, how true it is that many Indians who are friendly to the mission have only a general and vague impression that somehow or other . . . this course will be for their present good; that many of those who are admitted into the Church are only *just alive*, like drowned men resuscitated, who are still dripping with water, and whose vital powers are still depressed; nor how many might be discovered, could we search their hearts or watch them day and night, to be like those colonists of whom the sacred narrative records that 'they feared the Lord and served their own gods,' but, notwithstanding all this, and much more that harsh critics might say, and notwithstanding all our shortcomings in our methods and in our spirit. . . . I see that a *real* work for man and for God is being done, and that the work, however deeply probed, would reveal nothing that would surprise or repel one who was familiar with the human heart, social science and the Bible."

But buoyant as was his hope, splendid his courage and dauntless his faith, the long drives over the prairies, the needs and sufferings of the Indians, the scarcity of laborers, the responsibility of his work as government commissioner, and the criticisms which his course called forth, could not but wear out human flesh and blood. What wonder that eighteen months after his arrival in the field his slender frame began to protest, the back that had been injured in childhood play began to ache, the heart to refuse sometimes to go on, and hemorrhages to warn him that he must have a care. Doctors in Dakota and doctors in the East told him he could not live in the climate of Niobrara.

Friends set about finding a less exhausting field for him. December 18, 1874, he wrote to a friend: "I am face to face with the necessity of leaving the Indian work, either by resignation and idleness, or by transfer to another field. The distress which this course causes me, independently of physical suffering, God only knows. . . . The bare thought of seeming to turn aside like a broken bow in the hands of the Church has been so horrible that I could not at first so much as look at the course which, after much reflection and prayer, I have resolved upon, viz., to accept any easier work which may open to me."

1875

The dawn of 1875 found him somewhat stronger, however, and he kept at work till March, when he was obliged to withdraw for six months. Even then, however, he was working for his people at the East among Church folk and at Washington interviewing the President, Secretary of the Interior and the Commissioner of Indian Affairs.

September found him back in Niobrara making visitations along the Missouri River and writing his third report to the Board, in which he says that "the general drift of Indian life is toward civilization, and not away from it." He reports that the Indians were earning more and spending more wisely, that attendance at the schools was greatly increased; that their discipline was easier and their order better; that efforts to teach sewing, knitting, bread-making and weaving had met with a good measure of success.

The six months at the East did not restore Bishop Hare's health. In October a letter resigning his work was ready for presentation to the House of Bishops. His own aversion to the step led him to defer it as long as possible. Possibly the words of one who was



A YANKTON SIOUX.

in a position to know how church people generally would be likely to interpret his resignation held him back. Mrs. Twing, a dear friend, and the wife of his former associate, the Domestic Secretary of the Board of Missions, had written him the previous December: "Missionary zeal at home is very weak, and such a shock would do untold harm among those whose faith in the man is only just beginning to lead on to some measure of faith in that for which he labors. . . . It is impossible that you should know, as I do not pretend to know myself, how many watch anxiously to see if in these days of self-indulgence it can be that there really is one man willing to renounce the social comforts to which he has been used, and the dearer happiness of home, that he may be the father of a despised and neglected people." Other friends begged him to withhold his resignation. Instead of resigning, at the urgent request of the House of Bishops, he sailed for Europe early in December.

The voyage was dreary enough, but a man so full of love for his fellows could not fail to find much of interest and pleasure in the acquaintances to be made on shipboard. As only a man of his temperament could, he enjoyed meeting in England people of cultivation and note. A particularly prized experience was a visit in the home of Dr. Ellicott, Bishop of Gloucester, who seems to have found Dr. Hare's scholarly mind akin to his own and to have taken to his heart the missionary bishop from the American plains. "He was very affable," wrote Bishop Hare to his sister, "quite devoted himself to me, talked for hours on subjects in which I am deeply interested, showed me his sanctum with a new commentary on the anvil. Before I left he handed me a copy of his 'Commentary on the Pastoral Epistles,' with my name in it and 'With the brotherly regard of J. E., Gloc, and Bristol.' "

Sometimes, on returning from a series of visitations which had involved perhaps two thousand miles of travel by wagon, freight and express (?) trains, Bishop Hare used to chuckle over an incident which occurred during that visit. As they inspected Bishop Ellicott's work-shop, where a great Bible with four-inch margins lay spread on a table in the midst of files of pamphlets, books, notes and clippings, the Bishop of Gloucester and Bristol expatiated on the fact that the duties of his episcopate interfered with his literary labors. "Will you believe it?" Dr. Ellicott exclaimed, "I am sometimes dragged off TWENTY MILES for a visitation."

Leaving the congenial society of England for a climate more suited to his physical condition, Bishop Hare went to Cannes, France, where flowers and fruits, mountains and sea and sky, seemed to him "to proclaim that everyone is without excuse if he does not get well and exclaim, 'Thou, Lord, hast made me glad through Thy works, and I will—' "

How like him is that "I will"! It was that which made his frail body serve his vigorous, valiant spirit for more than thirty years after doctors in England and France had confirmed the diagnosis of Dr. Weir Mitchell and others in America that his condition was serious and that nothing but great care would save him from hopeless invalidism. It was that "I will" which made him so amazingly systematic in a life where system was all but impossible: Systematic, though four or five days in his office must be followed by days and weeks in wagon, stage coach, steamboat, steam cars; systematic, though he must sleep in a different bed each night, eat meals at all hours in all sorts of places of all sorts of things and of all grades of cooking; systematic, though mail demanding attention followed him by courier or waited for him at country

post offices and hotels; systematic, though as he traveled money in large sums and small for all sorts of purposes must be received and accounted for and a thousand business details of a rapidly growing mission imperiously demanded thought. Only system made it possible to do all that cried to be done; only a firm "I will" could fit system into a life of such incessant change and activity. A single sheet of note paper on which a classified account of his personal expenditures covering three years is recorded is typical of the simple but efficient economy of time and material which he practiced.

1876

From Cannes the bishop wrote to his friend, Miss Biddle, February 5, 1875: "I have had no return of the hemorrhages, my difficulty in breathing is much relieved, and my general health is decidedly better." From France he passed into Italy and there met a blessing in cruel disguise; for in April he was seized with Roman fever and for days lay at the gate of death. In May he wrote to his sister, Mary: "My illness swept everything before it, and I am better, except weakness, than I have been for a year." His physicians sent him to the Black Forest to recuperate, and there, in June, his son joined him. The boy was ever the joy of his father's heart, seldom out of his thoughts, though so much out of his sight. The bishop used to say that in his convalescence, Hobart rolling on the floor with laughter as he read aloud from Pickwick papers, did more to heal him than the doctors and nurses and climate together. They spent July and August on the continent and in England. In September they sailed for home and, after an interval spent in the interests of his mission about New York, the bishop slipped

away from the solicitude of his eastern friends and back where his heart was—to the work and workers that needed him and the comfort and cheer his presence always brought. “A man can generally best serve the Church in general by looking well to his own special work,” he wrote his father-in-law, Bishop Howe, while on his way westward. About Thanksgiving time he wrote a friend: “Just so long as the conviction dwells in my mind that He who sent me here wills that I should stay, I trust I shall have grace to stay, by the help of many prayers of you and such as yours. . . . I was never more hopeful in regard to the work here than I am today, and I shall come East feeling stronger and bolder to speak in behalf of the work than ever. It seems wise that I should spend the winter East for the work’s sake (i. e., for sympathy and money’s sake) and for my own health, which is better than it has been for two years, and which I wish to keep so.”

On returning to his field, the bishop found that death had claimed two of his staff, Mrs. Hinman, who had given fifteen years to work among the Santees, had gone to her well-earned rest. The Rev. R. A. B. Pffennel, after eighteen months of energetic service, had fallen at his post, instantly killed by an Indian who had vowed, in revenge for a real or fancied injury he had suffered from the military, to take the life of the first white man he saw. During the Bishop’s absence the work had run smoothly; the Indians had behaved remarkably well under great provocation. “Provocation,” reported the Bishop, “which has been sore enough to madden the coolest; for here are a people who, on the surrender of part of their land a few years ago, were assured in the undisturbed possession of the rest by solemn treaty, who have beheld the pitiful fragment that remained to them invaded by lawless adventurers and the fairest and most valuable portion of it snatch-

ed from their possession. They have remonstrated, but in vain. They have asked whether they might themselves repel the invaders, and have been answered No. They have asked that the troops of the United States should drive the invaders out; and the reply has been that the children of the Great Father are many and adventurous and that what they wish to be done the Great Father cannot prevent. . . . Efforts made to secure the relinquishment of the coveted portion of their land for a fair equivalent have seemed, to their ignorant minds, rendered suspicious by many wrongs, as efforts to overreach them, and have fanned the flame. At this juncture a military expedition is sent out to chastise some of the wilder bands of these people who have been guilty of long continued deeds of robbery and murder; but instead of victory for the government forces, and the wholesome lesson which victory would have taught evil-disposed Indians everywhere, the arms of the savages came off triumphant. . . . How the tidings must have stirred up the natural pride of the Indians; how must their wild natures, which civilization and Christianity have been quieting, rage again, any one can imagine. That a tempest of passion has not swept the Niobrara Mission out of the country, is to me a cause of great encouragement. That the only casualty to the members of the mission is one murder is the occasion of thanksgiving. That the whole Sioux nation is not in arms and wild with exasperation is to me a wonder; while the fact that not a mission station has had to be relinquished, and that, on the whole, steady improvement marks our school and mission work, constitutes the most emphatic call to the missionaries of Niobrara and to the Church at home to persevere in the work they have begun."

1877

The first words of Bishop Hare's report for 1877 are: "Thanks be to God, the year has been one of unexampled prosperity in the Niobrara Mission." Early in the year he had been elected to the superintendency of St. Luke's Hospital, New York City, on the supposition that he could administer the Niobrara Mission largely from the East; but he wisely declined the call. His health continued to improve. Everything in the mission was enlarging. The Black Hills, now open to legal settlement, were filling with white people, a class of settlers who, perhaps more than any who entered South Dakota later, needed the restraints and comforts of religion. The Bishop called for two clergymen of robust health, good sense, ready sympathy and earnest faith to undertake work among them; but his efforts to provide for the white people who had become a part of his charge were strangely unsuccessful. The Rev. Mr. Lessell was compelled by the state of his health to withdraw after only a few months in the field, and the Rev. George Pennell died shortly after his arrival, so the Bishop himself spent the greater part of one summer in the Hills. There he found some earnest women who desired the Church, and who began to raise funds for the purchase of lots and the erection of a Holy House in Deadwood.

1878

The year of prosperity and his increasing strength were a merciful preparation for a year when storms beat about the bishop's head, and foes without and foes within tried to drag his honor in the dust. In March, 1878, a number of Indian agents who had been nominated by the Indian Committee of the Church were suddenly removed by military officers under orders from the Interior Department, charged with gross



TRINITY CHAPEL, ROSEBUD AGENCY.

frauds against the government. In spite of the fact that the Indian Committee had no authority whatsoever over the agents after their appointment, and in spite of the fact that the inspector was early assured that exposure of wrongdoing on the part of the agents nominated by the Church would be welcomed, none the less blame was visited on the Church and particularly on Bishop Hare. Later some of the indictments against the accused agents were quashed and the verdict on all the charges for which they stood trial was "Not guilty." When, not long before his death, the Bishop was told of a man who had never felt kindly towards him because the bishop had not come to his rescue in those days of 1878, Bishop Hare replied: "Nothing that I could have said or done would have availed one whit. I myself was under investigation at that time. A man spent several months about the mission and finally came and confessed with shame that his real errand had been to catch me in some underhanded or unlawful deal."

The trouble in regard to the agents did not affect the progress of the mission. Nor did the pain of it cause Bishop Hare a tithe the anguish which charges against a member of his mission staff had caused him almost from the first. Not all the sad experiences and bitter disappointments of his long episcopate could break the bishop of his inveterate habit of believing the best of people. He saw and accepted the limitations of human nature, but he confidently looked for earnest effort and a due measure of success in those around him. If a man proved fit for larger responsibility, he was given a larger field; if he did not fit in one place, he was tried in another. With the presbyter in question the Bishop showed great patience, consideration and charity. He admired many of the man's qualities and tried to turn them to account. But he was at last

forced to dismiss him. The man then turned and brought charges against his Bishop who was thus dragged into litigation which extended over long years. "I have felt sometimes as if I should die of a broken heart," Bishop Hare wrote in a private letter at the time, "but the Master had in Judas a sorrow like mine." The shortcomings and failures of his helpers brought not anger, but grief only, to his shepherd's heart. In later years the Bishop's secretary was waked one night by moans as of some one in great pain. The sound led to the Bishop's room. Thinking he must be ill, the secretary rapped and asked, "What is it, Bishop?" "Oh, my poor H——," he sobbed; "he has fallen again."

The sorrow and strain of those months in 1878 brought a return of the symptoms which had before caused so much anxiety, though they did not prevent Bishop Hare from keeping his schedule of appointments. Indeed, he was able for the first time to visit an interesting band of Santees who had given up their tribal claims, and gone off a hundred and twenty miles into the fertile valley of the Big Sioux river. There they took up land and began farming in a part of Dakota Territory which was under the jurisdiction of Bishop Clarkson. About half of them were members of the Episcopal Church. They had more than once sent pleading letters to the Bishop of Niobrara; in 1874 they had sent a delegation which traveled ten days across the prairie to interview him; in 1877 they had sent a deputation to the convocation, all begging that they might not be "left as orphans alone." For six years they had met Sunday after Sunday, and though they had no minister, had worshiped according to the liturgy of the Church, first from house to house and then in a little log chapel their own hands had built. They had hauled stone to a spot where they hoped some time a worthier building would be put up.

Once the Bishop had almost lost his life in trying to reach them. Repeatedly he was prevented from making an intended visit, but at last he came—the Indian's Bishop. Was it because the people of the Dakotas were capable of such persistent faith that God sent them such a Bishop?

1879

The contrast between the Flandreau Indians and those "isolated and penned up in their own darkness and lethargy" moved Bishop Hare to publish his conviction that the true method of dealing with the Indians in the line of material things is "To give them land in severalty, throw open to settlement by whites, where it can be equitably done, the portion of the Indian Reserve which remains untaken after the Indians have been provided for, give the Indians special help in the way of food and implements while they are learning to support themselves, secure them title to their land for a term of years during their nonage by making their title inalienable until they learn to take care of their own rights, and then let them fight the battle of life for themselves." The system which made thousands of acres a vast common, "in which any man snatches a piece of land where he will," was characterized by Bishop Hare as "a monstrous evil which should not be tolerated a day longer than is absolutely necessary." "Even were our taxpayers willing to endure it," he wrote, "we have no right to inflict it upon the Indians, who ought to receive from us a useful and not a pernicious training; nor have we any right to rear a race of paupers to be a curse to our whole western country; nor any right to fight God's good law that man shall labor." It was definitely the aim of Bishop Hare and his co-workers to fit the Indian for citizenship here in this present world, as well as in the world

that is to come. When, in 1889, with the consent of the Indians, it became possible to divide the Great Sioux Reservation into smaller ones and open the rest to white settlement, he wrote: "This is an achievement of incalculable value. A vast and unmanageable mass of Indian life will then be broken up into comparatively small groups and the rays of civilization will reach them more readily, as the warmth of the sun acts more promptly on a snow ball if it is broken into pieces."

In a ceaseless round of visitations and visits to the East in the interest of the mission the weeks and months and years rolled away, each bringing progress somewhere. In 1879 the long delayed publication of the Dakota version of the Prayer Book was accomplished, to the great help of the missionary and the intense satisfaction of the Christian Indians.

It became the bedside companion of many an invalid Indian, as well as a means whereby the people could render that reverent worship which it is the nature of the Dakota to give his God. The translation was the work of the Rev. Messrs. Hinman, Cook, Hemans and Walker, the last two being Indians. A few girls of Grace Church and the Niobrara League of New York provided the funds.

The same year saw Bishop Hare beginning work, at Bishop Clarkson's request, at Springfield, just across the Missouri River from Santee, a place inaccessible to the Bishop of Nebraska and at the door of the Bishop of Niobrara.

In 1877 the Sissetons in the eastern part of Dakota Territory reversed the scriptural order. Instead of the Church going into the highways and hedges and compelling them to come in, the Sissetons themselves sent a delegation a ten days' journey to compel the Church to come to them. At that time the government preferred that a single mission should work on each re-



HOLY CROSS, CHURCH AND RECTORY, PINE RIDGE AGENCY, S. D.



HOME OF CHIEF SHORT BULL

servation and the Congregational Board was at work among the Sissetons; but in 1881, with the permission of the government and the consent of the Congregational body, the Church accepted the call, went in, and occupied three stations, the Rev. Edward Ashley taking charge.

1880

In 1880 the conversion of a prominent ring leader of the heathen party among the Yanktonais turned the tide, which had long set dead against the new way. Sixteen heathen men, guided by the lay reader and a few Christian Indians, formed a Co-operative Farmers' Association, and began farming and building houses. At the time of the Bishop's visitation, these men enrolled themselves as catechumens. Bishop Hare himself describes the scene. "The evening before their admission, I met them for informal instruction and examination. As I sketched the simplest outlines of revealed religion and asked them after each article, 'Do you believe it?' and then laid before them the plainest duties of civilized life, and inquired of them in respect to each duty, 'Will you try to do it?' their earnest answers, 'How' (yes) were only less impressive than the scene when we closed our interview by all standing up and repeating, they after me, the Apostles' Creed. Such days are the mountain tops of our missionary experience. They are reached only after many days in the dark valley, and many days spent in climbing the mountain-side."

1882

In 1882 the Bishop succeeded in getting hold of some very wild "young antelope." Sitting Bull and fifty of his followers were brought in with their families as prisoners of war to Fort Randall. Five of the children, among them a son of Sitting Bull, were received

into the boarding schools, where, to the surprise of those in authority, they fell quickly into the school ways and made good progress.

1883

The year 1883 must always be written in large figures by church people in South Dakota. It marks the passing of the Missionary District of Niobrara and the birth of the District of South Dakota. The man whose friends had thought he could not live in the West had grown stronger in the bracing air of his adopted country. The man who had been criticised and reviled and slandered had so held the confidence of his brethren in the House of Bishops that they laid upon him the responsibility for the rapidly developing tract in Dakota Territory between the Missouri river and the state of Minnesota, south of the 46th parallel of latitude. Up to this time Dakota, to quote the words of Bishop Hare, had been allowed "to remain as an appendage to Nebraska—of itself a huge diocese—and dragged after a bishop whose rare gifts of mind and heart were overtaxed by the imperative demands of his own diocese." The change in jurisdiction was altogether according to Bishop Hare's mind. In his report to the convention of 1883 he had said: "From the first I have struggled against the notion that we were missionaries to Indians alone and not missionaries to *all men*; I have pressed the study of the English language in our schools, and, however imperfect my efforts, the aim of them has been to break down the middle wall of partition between whites and Indians and to seek not the welfare of one class or race, but the COMMON good. The sooner the Indian country can be divided up into separate farms, the sooner these farms can be secured to the Indians by title adequately guarded; the sooner the remainder of the country can be sold to white settlers

and the two races thus be intermingled; the sooner the Indians can be prepared for this change, it seems to me, the better."

Who better than a man of such wide sympathy, sane views, and power to appeal to men of all classes and races, could have been found for the bishopric of a district comprising such diverse human elements?

With characteristic energy and foresight the Bishop set his new ecclesiastical house in order. Looking over the towns in his field, he selected as his See Sioux Falls, a town possessing many natural advantages and giving promise of becoming an influential center. He organized and had incorporated a Board of Trustees (composed of representative men of the district, clerical and lay), to which he transferred title to the property which came to him as Bishop from the Bishop of Nebraska, designed, also, to hold other church property in the district as it should be acquired. He began at once accumulating a fund for the endowment of the episcopate. He organized the work in the white field as the "Eastern Deanery," the District of Niobrara becoming the "Niobrara Deanery." It was arranged that each Deanery should have its own annual convocation, with a triennial meeting for the whole district.

One of his first thoughts on the enlargement of his field was that he could now provide for the education of the children of his missionaries who were living practically in a foreign field. Friends at once came to his assistance. Mrs. John Jacob Astor, a friend for many years, gave assurance of her continued interest by putting \$1,000 into his hands "to lay the cornerstone of a girls' school." Another friend, Miss Mary Coles, gave the chapel, and later an organ, in memory of her mother. A Philadelphia school-day chum contributed more than generously, while Sioux Falls, then a mere village, gave \$10,000 in land and money. "All

Saints" Bishop Hare named the school, in the hope that in it the example of "the innumerable holy ones whom God has brought to glory" might make "goodness seem a thing attractive, practicable, real and near at hand." It became, perhaps more than any other one thing, an expression of the Bishop's very self. He, with the architect, planned the building, and looked out for such prosaic but vital things as ventilation, drainage and safety from fire. He watched its construction, too. It was he who laid out and superintended the grading of the grounds, and through many years watered, tended, and coaxed to live the trees which today so delightfully seclude the beautiful building. On its walls and about its rooms he placed pictures and ornaments which had been in the home that was his for such a little while. Best of all, when not off on visitation, he gave himself as a father to the school family.

"His ready smile a parent's warmth expressed;
Their welfare pleased him, and their cares distress,
To them his heart, his love, his griefs were given;
But all his serious thoughts had rest in heaven.

He was never too busy to give at least a few minutes of his time to any special undertaking of the pupils. Hundreds of women, once members of his school family, now scattered from sea to sea, revere Bishop Hare as one whose inveterate cheerfulness, unswerving faith, sweet humanity and lofty purity gave them a new conception of Christian manhood.

1884-6

Bishop Hare was at the East when on a winter morning in February, 1884, the church, parsonage and St. Mary's School, Santee, were wiped out by fire. He caught the first train westward and was with the distressed mission the third day. Church and parsonage

were promptly rebuilt, for the buildings were all insured; but the bishop thought it wise to transfer the school to a point nearer the fifteen thousand heathen Indians to the west. Into the new building, which was put up on the Rosebud Reservation, went the loving interest of hundreds of friends of the mission. The Indian boys and girls of St. John's School, Cheyenne, contributed \$35.00, a gift which, in proportion to their means, corresponded to as many hundreds from white people. The Woman's Auxiliary, Sunday-schools, Bible classes, individuals all poured contributions into the bishop's hands. Bishop and Mrs. Bedell put up in connection with the school Ephphatha Chapel, "In memory of one who, having been afflicted with blindness here below, now sees the King in His beauty."

So it was ever when *emergencies* arose; there were always many who were glad to entrust their gifts to his tested wisdom. There were many faithful contributors to the humdrum necessities of the mission, too, but the Church had not yet learned—*has it learned to-day?*—that an adequately supported mission is the most economical, as well as the most efficient. A fair share of the funds entrusted to the treasury of the Board of Missions was appropriated to the support of the Niobrara Mission, but even Bishop Hare was forced to cry in 1886, "No recess in the wilderness is so retired that you may not, perhaps, find a little chapel in it. Thirty-six congregations (of Indians) have been gathered; the clergy have presented for confirmation during my episcopate nearly twelve hundred candidates; seven faithful Indians are now serving in the sacred ministry, four having died; the offerings of our native Christians have increased until they now amount to about \$2,000 annually. Notwithstanding all this wide extension, THERE HAS BEEN NO INCREASE IN OUR RESOURCES FOR THE LAST TEN

YEARS. . . . We could today organize twenty new congregations of heathen Indians, had we chapels to gather them in and men to make disciples of them. . . . These Indians lie in helpless ignorance within a few hours by rail of Christians who are rich in all that makes life happy now and full of promise hereafter. Our progress and our present wealth have been secured largely by the sacrifice of all that they held dearest—their old home, their wild game, the occupations and pleasures of the chase, the freedom to roam where they would. . . . The proximity of Christianity has undermined the old religion even of those among whom we have not the means, as yet, to introduce the truth. . . . Every sentiment of honor and of Christian duty demands, I conceive, that we should fulfil the expectations which our presence and past work have excited and that we should give of our abundance to those from whom we have directly, or indirectly, taken so much.”

Nor was the need in the Indian field the only one that tugged at his heart. He pictures for the Church and in behalf of every missionary bishop, a bishop staggering under a load which the whole Church should bear—his efforts to secure proper men, to provide for their traveling expenses, make up their stipends, to meet at least half way the people. “His visitations are a series of mortifications. Large congregations meet him as he moves from town to town; they propose the organization of a church and the payment of, say, \$400 towards the support of a clergyman if the Bishop can pledge from the Board of Missions as much more. This, however, he cannot do. They proffer lots for a church building and \$1,000 towards its erection, if the bishop can secure the necessary balance. This, however, is utterly beyond his power. Thus golden opportunities are lost.”



CHIPPS—MEDICINE MAN.

So the Church breaks the hearts of her missionary Bishops.

Is it to be wondered at that Bishop Hare had once more to spend three months in England gathering strength wherewith to plunge again into the thick of things, visiting every part of his field, traveling in nine weeks twenty-six hundred miles, eight hundred of them by wagon? "I have been brought," he reported to the Board, "almost everywhere I went, face to face with vast opportunities for the work which we are called to do. They were most exhilarating, except when I was overcome by a sense of my inability to take advantage of them."

1887

While "the care of all the churches" was a thus heavy burden, Bishop Hare had been carrying for many years a more oppressive load—that of defending his own honor in a suit for alleged libel brought by a man whom he had been forced to dismiss for cause. Nothing could have been more repugnant to his fine nature than the notoriety the suit entailed, but he had had through all the thirteen years the loyal confidence of the members of his working force, and, better still, the approval of his own conscience. Great was the rejoicing of his people, great the relief of the Bishop, when in 1887 the case was finally settled.

1888

During the summer of 1888 Bishop Hare attended the Lambeth Conference, finding, as a man of his temperament must find, real refreshment in the busy days there. He was one of the summer preachers at Westminster Abbey. That he might bring back something to link together the Church in South Dakota and the venerable Church in England, he secured two crosses,

one of flat stones from the ancient part of the walls of St. Augustine's Abbey, Canterbury; the other of polished "jasper" which had once formed part of the pavement of "Conrad's Glorious Choir," stones brought to England in the time of William the Conqueror. These he laid in the sanctuary and altar of the cathedral he was then building in Sioux Falls.

1889

The year 1889 was a building year. An addition to All Saints' School was built, and buildings for two new Indian schools were erected, St. Elizabeth's at Standing Rock (another reservation where the people had begged the Church to come to them); the other at Rapid City. Owing to a change in the policy of the government in the matter of making contracts, this latter building he was unable to open; but St. Elizabeth's has ever since been a bright light among the Dakotas in the northern part of the state. Indeed, the Standing Rock Indians, the last to receive the Church, have themselves become a light. It was they who sent South Dakota's first relief to earthquake sufferers in China and California. It was children of St. Elizabeth's School who gave the first \$5.00 towards providing Bishop Rowe with confirmation crosses similar to those so much prized by them as the gift of their own bishop at the time of their confirmation. Christian Indians have always shown their gratitude for the blessings of the Gospel by the regularity of their gifts for all purposes for which the Church asks them.

Gradually the whole Indian country came to be dotted over with chapels and small mission residences. Sometimes the Christian fire blazed up spontaneously in heathen camps. The missionaries would discover little groups of women imitating their sisters in Christian communities, working to raise funds to build a



MAKING BREAD, AT THE SCHOOL, ST. ELIZABETH'S, S. D.

"Tipi wakan," a holy house. The missionaries were looking, however, for a reaction, a time of testing. The year 1889 brought sickness and death into the camps; the government was slow in redeeming its promises; the Indians were hungry. Just then a prophet appeared among them who taught that the Son of God was about to return and avenge the cause of the wild Indians; that the earth would shake and a great wave of earth roll over the white people and the Indians who had adopted their ways; that then the buffalo, the deer and the antelope would come back and the old ways would be restored. The excitement caused by his preaching resulted in the famous "Messiah Craze," whose characteristic feature was the ghost dance—a wild orgy in which the participants danced until they fell unconscious to the ground. Exhausted in body, strange hallucinations took possession of their minds which the deluded worshipers mistook for ecstatic visions. Thus fuel was added to the already intense excitement. Though the "Messiah Craze" kept itself in the wild country, it spread to such an extent that the government placed troops at strategic points. Bishop Hare and his missionaries did not expect a general outbreak. Their only fear was for the workers, some of them women, who had penetrated to the most distant camps, where it might easily happen that some frenzied Indian would kill the first white person he met; or that some ugly white man would precipitate trouble by an act of violence towards the Indians. The Bishop became indeed "Zitkana duzaban" during those days as he went from camp to camp encouraging the Christian Indians. Everywhere he found his forces calmly at work with the better Indians prepared to defend their missionaries with their lives.

Nor did the Indian field alone need the steadying presence of the Bishop. Drought had discouraged many

of the white settlers. Sometimes every communicant in a town where the Church had had a flourishing mission would be among those who sought homes elsewhere. The remnants that remained felt very poor indeed, and the Church suffered.

1891

Such was the situation in South Dakota when there came a call as sudden and as startling as imperative, too, as that which came to Saul on the road to Damascus. Early in February, 1891, the House of Bishops met in special session to consider the critical condition of the Church's mission in Japan, where the resignation of Bishop Williams had left the mission without a head at a time when the tide was setting strongly against things western, including Christianity. The presence of an English Bishop in Tokio, while a great help to the "Nippon Sei Kokwai," in the absence of an American bishop, nevertheless created a situation full of possibility for misunderstanding and friction. The situation called for a leader of experience, keen but broad vision, impartial judgment, deep and quiet enthusiasm, who united tact with virile initiative and decisiveness. Such an one the House of Bishops found in Bishop Hare, whom they unanimously requested to take charge of the Episcopal Mission in Japan, with full authority, until a permanent bishop should be elected. In writing to Bishop Hare of this appointment, Bishop Coxe said: "I rejoice to have had a hand in sending you on one of the most glorious errands to which the Church could depute one of her best bishops." The Board of Missions showed its approval of the act of the House of Bishops by voting to pay all expenses of the journey and of the stay in Japan. So consistent was Bishop Hare's belief in the authority of the Church that he accepted the decision of the

House of Bishops as a command from his Master. So calm and complete was his faith that, though he wrote to his clergy, "My heart is with you, dear brethren, to live and die with you," he could dismiss all anxious thoughts of the troubled condition of his own field and give himself heart and soul to the problems that confronted the Church in Japan. There his coming was hailed with relief and joy. "Doors of work and home and heart" were opened to him everywhere. The confidence his presence inspired made it possible for him in four short months to grasp and analyze the situation and to organize more effectively the forces of the Mission. He studied not the work of the Episcopal and English Churches alone, but all Christian work in Japan. He studied the native people and to a remarkable degree was able to see things from their point of view. He conferred freely with Bishop Bickersteth of the English Mission, as well as with the clergy and laity of the American Mission. His conclusion was that there was rich opportunity for the American branch of the Church in Japan, partly because of counterparts among the Japanese themselves,—venerable history, ceremonious manners, refinement of feeling, strong sense of national life. He resolved to call a convocation of native and foreign clergy, representatives of the laity as well, recommending that lay delegates should not be theological students or catechists. It was the first gathering of the kind to be held in the Japanese Mission. If anywhere there was apathy, or discouragement, or jealousy, or dissension in the hearts of those who gathered for that council, it must have disappeared as the Bishop, after he had described the object of their meeting, in a convincingly impersonal way, laid before the assembly some "Stubborn Facts and Fundamental Principles." "We have come together to develop SPIRIT and LIFE

and LOVE and UNITY and to search for PRACTICAL WISDOM in doing our work," were almost his first words. One immediate result of that convocation was the throwing upon the Japanese greater responsibility for the conduct of the Mission. Bishop Hare declared, "I would not call a foreigner to do one thing which a native can do satisfactorily." He emphasized the fact that "Graduated overseership" had always been a fundamental characteristic of the Church, and urged that such a system brings forth its best fruit when a loyal, willing, conciliatory, plastic spirit" also characterizes it. He declared that in presenting the Church, workers should "boldly, though generously, hold aloft apostolic faith and apostolic order." "If we be regarded," he said, "as having come here with other religious bodies that each may make its contribution to a new religion and Church for Japan, why should we present our special contribution so diluted as some would make it? And if we have come on a nobler errand, hoping that our branch of the Church, rich in apostolic faith and order, yet capable of adjustment in its current opinions and in its administration to the needs of different times and places, may prove the source from which the people of this land shall eventually derive their Church life and the type according to whose essential form they will develop it, then we shall present our Church, not despoiled, nor deformed, nor halting, nor uncertain, but in the glory of her holy confidence and her strength."

This meeting of clergy and people with Bishop Hare ended with the ordination of five Japanese to the diaconate. The questions, the charge and the sentence of consecration, he read in Japanese. Until that day there was but ONE native in the ministry of the Episcopal Church in Japan. A member of the

staff wrote home to America that Sunday, "The sun went down on a happy day. Many of the native helpers who had worked in loneliness, unknown by face to the Church, were stirred and comforted by the gathering of fellow workers. The strength of our Mission, conspicuous by the number who gathered, asserted itself as a fact to many who had never realized it; while the addition to our native clergy and the admission of Japanese brethren to a sensible share in the control of the work, gave new courage and hope to them and deepened their loyalty to the order and discipline of our Church, and, above all, to the Master."

Besides the immediate encouragement which his presence brought, Bishop Hare was able to bring about such an adjustment of territory between the English and the American Missions that the danger of friction was reduced to a minimum and our own work put on a more efficient basis. He drew up an agreement which, after discussion and some slight amendment, he and Bishop Bickersteth signed. He sailed away from Japan July 29th, leaving a more united and hopeful mission, and came home to tell the Church that they had left a band of men and women of splendid character, education, and efficiency with pitifully small equipment for their task. He made a special appeal for a decent theological library and a building in which to house it, setting himself energetically at work to secure the needed funds, while turning once more to his own great field.

A native expressed in oriental fashion his appreciation of the visit of Bishop Hare. As they sat on the floor at a conference, a Japanese Christian drew near and began to stroke Bishop Hare's legs, in gratitude that a man of "his venerable years had left his own

great country and taken so long a journey to comfort and help their miserable, unworthy selves."

Among the Sunday evening stories the Bishop loved to tell his girls in All Saints' School were this of the Japanese gratitude and the story of The Three Rings.

THE THREE RINGS

Shortly before his election as Missionary Bishop of Niobrara, when Bishop Hare was Secretary of the Foreign Committee, he one day made an appeal for foreign missions which so touched the heart of a woman in the audience that, when the collection was taken up, she slipped a diamond ring from her finger, —for she had nothing else—into an envelope with a note saying that she wished the ring to be sold and the proceeds to go to the foreign field. A friend of missions bought the ring and returned it to Mr. Hare, that it might be set in the stem of the chalice of a communion set which was to be sent to Osaka, Japan. April 12th, 1891, Bishop Hare visited Osaka, attended the Synod of the Japanese Church, confirmed a class and celebrated the Holy Communion. A flood of memories swept over him as he lifted the cup, for it was the very same he had sent so long before. It brought him face to face with himself in his Master's work.

After he had been at work among the Dakotas for some time, Bishop Hare took one of his young Indians to the East with him. Going into the Mission Rooms one day, just at the threshold, they were met and halted by a missionary from Japan with one of his converts coming out. The two young men stopped, startled by the resemblance to his own race each recognized. A few words were exchanged and they separated; but the Indian turned back, drew a ring from his hand and gave it to the Japanese, who

at once replaced it with one of his own. It was a beautiful symbolic act which later was fulfilled in the sharing together of the two races in the great heart and labors of Bishop Hare.

Returning from Japan, Bishop Hare reached his home in Sioux Falls August 20th. Six days afterwards he crossed the Missouri, struck into the Indian country with tent, bed, and mess chest, on his way to the Niobrara Convocation where seventeen hundred Indians, gathered for mutual counsel, welcomed him. A month later he was on the spot on the Standing Rock Reserve where, a year before, Sitting Bull and some of his followers had been killed by Indian policemen sent out to arrest them. There, sheltered only by a booth of boughs, sixty Indians knelt on the sod to ratify and confirm their baptismal vows and receive their Bishop's blessing. Accompanied by the Rev. Mr. Ashley and the native deacon, Rev. Philip Deloria, the Bishop moved between the lines of kneeling figures, laid his hands on the head of each of them saying in the Dakota tongue the beautiful confirmation prayer.

(CONFIRMATION PRAYER FROM THE DAKOTA PRAYER BOOK.)

Defend, O Lord, this thy Child, etc.

Hehan owasin Bisop itokam owotannayan canpeska makehde inajinpi, qa de eyaya, otoiyo hi pa kin akan nape ewicahnake kta.

O Itancan, Hoksiyopa nitawa kin de (qais, *Nitaokiye kin de*) mahpiyata nitowaste kin on awanyaka ye; hecen owihanke wanin tawayaye kta; qa anpetu iyohi sanpa qa sanpa Nitaniya Wakan kin en icage kta, ecen nitokiconze owihanke wanica kin en i kta. Amen.

1892

But the work he had done and the plans he had inaugurated on his mission to Japan demanded a sec-

ond visit. There was need in China, also; for the American bishop there had recently died. The Board of Missions begged Bishop Hare to include China in his second trip. He planned to be absent three months. The illness of his aged father and his father-in-law made it doubly hard to put so many miles between himself and home; but the spirit which moved him to reply to an army officer who in 1873 had commiserated him on the task to which he was going, "A minister, like a soldier, must obey orders," turned him cheerfully to the long, cold voyage, and he sailed from Vancouver January 13th. The boat which carried him barely escaped wreck off the coast of Japan. Landing, Bishop Hare spent a busy week inspecting and encouraging the Japanese mission, then took ship for two weeks in China where he carried much comfort. Returning to Japan, he reported to a second convocation in detail the condition of each institution. He had a cheering report to bring home. While he was in Japan his aged father died, and the news that two of his Indian clergy had been called to lay down their work met him when he reached the American shore. Both of them were fruits of the mission. Both of them, inspired by love of the same Master, exhibited some of His power. George Paypay was a plain, unlettered man, but one of whom his bishop wrote, "He was a brave, steady, well balanced soldier of Christ." Paypay himself narrated at a convocation his inner conflict when the bishop called him to leave his home, go off ten days' journey and occupy the post of the murdered Pffennel among the Cheyenne River Indians. "I did not want to go," said Paypay, "nor did my wife, but I remembered that I ought to obey my bishop; so I hitched up my horse to my farm wagon and started off. A few days out some Indians met me and asked, 'where are you go-

ing?' and when I answered, they replied, 'Those Indians have killed their missionary and they will kill you, too.' My wife burst into tears and my heart failed me, but I remembered the words, 'I am not alone, my Father is with me,' and I pushed on. After a few days I met another band of traveling Indians who gave me the same warning, but I thought, 'My Saviour has gone before me, my Father is o'er me, the Holy Spirit is behind me,' and I passed on."

Of the other, Bishop Hare said, "While the opportunities of mental improvement granted his brother Paypay were so meagre, those afforded to the Rev. Charles S. Cook were of the varied and beautiful kind which his rich, quiet nature demanded." Cook had been sent to an eastern school and came back dressed in the best of taste, carrying a slender cane. "How," the bishop wondered, "would this cultivated, graceful, polished man meet the people from whom he had been so long absent, and who so often are ignorant, poor and wretched?"

With fatherly solicitude the Bishop watched the testing of the young man's mettle. The answer was not long delayed. He says of Mr. Cook: "With sublime imagination he saw all that was good in his people, however disguised, and what was evil seemed not to repel or daunt him, but only to summon all his powers to a great effort to reform or remove it. From first to last he was a missionary knight in whom scorn of the oppressor, sympathy with the oppressed, gallantry in defending his people, and magnetic enthusiasm in rallying them under the banner of the Crucified as their hope and joy in this world and the next, brought all his powers into fullest play. Mobile as the ocean when its waves rise and fall under the impulse of the wind, his body obeyed his spirit." He rose rapidly and was soon given the spiritual over-

sight of the Pine Ridge Mission. There, not many miles from the Church of the Holy Cross, the horrible disillusionment of the poor Indians who had been led away by the Messiah craze had taken place. The Hotchkiss guns of the U. S. army had mowed down men and women and children who wore the sacred shirt which their leaders had assured them no bullet could pierce—"The Wounded Knee *Massacre*," many white people call it. The wounded and dying were brought in and laid on the floor of the church. Over them hung the evergreen wreaths which spoke of the birth of the Prince of Peace. To them His messengers, Mr. Cook and his wife, ministered without stint. The Indian dead, as well as the dead soldiers, Mr. Cook committed to the earth. The strain on his body and his heart was too great. Tuberculosis, which had long been dogging him, found its opportunity and claimed him. On Good Friday, 1892, his spirit entered Paradise.

The loss of Paypay and Cook from a force already small for the demands of the work, was a severe blow that only faith could soften.

Soon after the admission of South Dakota into the sisterhood of States, people outside discovered clauses in the laws relating to marriage and divorce which attracted those unhappily married. Only ninety days' residence was required before action could be brought, summons might be made by publication in a newspaper anywhere in the United States, suit might be brought in any county in the state. Before her citizens realized what had happened, South Dakota had become a hissing the country over as the notorious resort of people who wished to take advantage of these laws.

1893

While Bishop Hare was absent in Japan in 1892, a

member of the "Divorce Colony" who regularly attended Church services in Sioux Falls, ordered some costly windows for the cathedral. On his return Bishop Hare refused to allow the windows to be placed and wrote the donor that they were at her disposal. He felt the deadly disgrace brought upon his adopted State by the shameful business and could not bear that such conditions should exist in a town where he was asking people to send their young daughters to be educated. With the co-operation of ministers of all denominations he circulated a petition to the legislature of 1893, and went himself to the capital. By an unsolicited vote, the House of Representatives gave him the use of their hall to make an address on the subject of a reform in the laws. He swayed public opinion, particularly in his own communion, by a ringing pastoral. That session of the legislature lengthened the period of residence to six months and improved the requirements regarding summons. But, though there were still not a few immigrants seeking temporary residence, those who profited financially by the traffic were not content. They conspired to secure the repeal of the new law, and some even advocated granting the privilege of beginning action at once on entering the state! Bishop Hare was horrified. The movement centered in Sioux Falls, his See city and his home. For a time he seriously contemplated changing his residence and warned his secretary to be prepared for such an event. But he was not the man to run away while there was a ray of hope and he had strength to fight. Calling to his help the leaders of other Christian bodies, an appeal to the people was drawn up, asking them to use their influence with their representatives to prevent legislation in the direction of greater laxity. Again the sentiment of the majority ruled and the schemes of the avaricious few

were thwarted. His service in the matter of lifting South Dakota to a higher plane in this regard, led the Governor to appoint Bishop Hare as South Dakota's delegate to a convention held in Washington in the interests of uniform divorce laws. Three of the articles adopted by that convention received the sanction of the South Dakota Bar Association and were made a part of the statutes by the legislature of 1907. Even good things can be put to very bad uses. The enemies of reform were not dead. The recently adopted "Referendum" was invoked to delay the enforcement of the new law,—there was little hope of its repeal. At that time the disease which Bishop Hare had been combating for seven years had made such headway that he was forced to spend much time going and coming between his field for periods of work and his physicians for treatment that would give him enough relief from pain and exhaustion to allow him to go on again. When in his field he was obliged to follow a few hours of work by a period of relaxation. Such was his condition when the diabolical plot was revealed. It roused every fiber of his manhood. The doctors gave him a few weeks' leave of absence. He hastened home, consulted with the Rev. Dr. Thrall, Superintendent of Congregational Missions, Bishop O'Gorman of the Roman Catholic diocese of Sioux Falls, Dr. Warren, President of Yankton College, Dean Stirling of the Law Department of the State University, and others, and with them planned a counter campaign. The Bishop drafted a "Broadside" which explained and expounded the laws which lawyers were invoking the referendum to suspend. The provisions in question were: a requirement of one year's residence before beginning suit and trial in a regular term of court in the county where residence had been established. He exposed the cupidity of

those who sought the laws' repeal and appealed to the patriotism of voters to settle the question by an overwhelming vote. He arranged that the article should appear simultaneously, three or four days before election, in the leading dailies and in practically all the weekly papers published in South Dakota, and to have copies in the form of galley proofs in the hands of the Christian ministers of the state for distribution on the Sunday next before election, thus reaching the most sober and thoughtful element everywhere. He directed that, until election day was past, the prayer in the service for the Consecration of a Church for faithful and happy marriages should be used throughout the District of South Dakota. The physician's leave expired before election day. The Bishop was unable to cast his personal ballot; but he had the satisfaction of seeing South Dakota repudiate her past error by an emphatic vote to retain the new clauses in the divorce law.

Time brings its gifts in a balance, on the one side care, on the other compensation. So came the events of the days that made up the years of our Bishop's life. So might one record them.

CARE.

1895. Body worn to exhaustion. Doctors command immediate cessation of all work.

Two faithful clergy die.

1896. Resources cannot be made to cover needs, economize how he will. The Board of Missions gives notice that the appropriation for the District of South Dakota may be reduced. Illness forces the Bishop to be absent from his field from October till April.

1897. St. Elizabeth's School burns.

1898.

COMPENSATION.

Friends at the East add \$10,000 to the endowment of All Saints' School.

Three natives are ordained.

The Woman's Auxiliary sends \$1,700 for the education of daughters of his clergy, and a friend gives \$7,000 on condition needed rest is taken.

No lives are lost. Indians themselves contribute \$400 towards rebuilding. Twenty dioceses are represented in the gifts which quickly replace it.

The 25th anniversary of his consecration celebrated at the General Convention at a special joint session. A silver loving cup "From friends who love and honor him" is presented, and later in the day is filled with gifts for his work by members of the Woman's Auxiliary.

Many new churches built.

So the balance swung. In one year, 1902, three of those who had been longest in the field died: Mrs. Robinson, who had been her husband's faithful ally; Mrs. Cleveland, who came in the early days as a trained worker and had given herself without stint to the poor and sick and lonely of both races; Rev. Joseph W. Cook, who, more than any other, had turned the minds of native young men to the ministry and had personally trained almost every one of the Dakota clergy. He had set an example of entire consecration by the devotion of all that he was and all that he had to the work God gave him to do. Sorely did Bishop Hare miss his tested wisdom and his friendship.

1904

During the years that followed, the burden of the financial support of the Indian schools grew heavier and heavier. Those in authority at Washington thought well to reverse the policy inaugurated by President Grant, and began to cut down and finally withdrew altogether the rations due the children under treaty, if such children were attending "sectarian" boarding schools. The loss of the rations was the death of two of the oldest and best Church schools. Tremendous as had been their influence in leading the Dakotas to Christ and in preparing them for citizenship, and deeply attached as the bishop and people were to them, the evangelical side of the work had grown to such proportions that even to maintain it as it was, stretched the appropriation of the Board until one could count the separate pennies—some of the helpers receiving only three dollars a month in recognition of their services. Not one dollar more could be spared for the schools. The Bishop argued with the government officials that, if the rations were due the children, the fact that they were receiving their

education free in Church schools ought not to forfeit their rights. He took the case to President Roosevelt in person; but the decision was against him. St. Paul's was sold to the government at a great sacrifice and St. John's was closed and the materials of which it was built went for almost nothing. That the government later returned to the issue of rations and even to appropriating Indian money for the support of Roman Catholic schools, could not restore the dead to life. However, two efficient Indian schools remained, and an addition made room for more girls in All Saints School.

Better still, to the delight of the family and the comfort of the Bishop, the addition provided on the first floor a suite of rooms for the bishop's personal use. Every one was glad and relieved to have him move from the little rooms on the third floor which he had occupied since the opening of the school. The change brought him nearer to the play-ground from which merry voices often helped him over hard places. Often he would leave his desk for a moment to watch the children at their games and smile encouragement. Following the enlargement of the school came a bequest of \$30,000 from Felix R. Brunot to increase the endowment of the school. This relieved the bishop's heart of anxiety for the future. Another relief was the reduction of the number of church buildings in the district on which debt rested to ONE. Where property was vested in local corporations, the bishop could use only his influence to prevent the contraction of debts on unconsecrated buildings, but no debt of any kind was ever allowed to rest on any church or school building in the Indian field, or in the white field where the Bishop was personally responsible.

Still another comfort was the fact that almost without exception the congregations in the district wel-

comed the apportionment plan, gave the sum asked of them, and that South Dakota always overpaid its apportionment.

1905

The state of South Dakota is 200 miles long and 300 miles wide. Scattered over its 85,000 square miles there were, in 1894, one hundred and twenty-five church congregations, few of them strong enough to walk entirely alone. Seventy-five of them could be reached only by wagon, and those in the Black Hills required the bishop to travel from twenty to twenty-seven hours by rail each way to visit them. There were three boarding schools dependent largely upon the bishop for support, their very success making ever new demands upon his thought. By 1904 parallel lines of railroad ran west as far as the Missouri River with more or less inconvenient north and south connections; two roads were preparing to cross the Missouri and traverse the plains to the Black Hills. This would bring the Black Hills nearer to Sioux Falls; it would also bring an inrush of settlers into hitherto inaccessible parts of the state and so an increased number of souls to be shepherded. This increased responsibility, the weight of years, a recurrence of the old difficulty with the heart, and a cancer which the best medical skill had been combating for four years, all made it impossible for Bishop Hare to fulfil all the demands of his office. Feeling that it was not well for the District to be entirely dependent upon one so liable to sudden prostration, the bishop laid the matter before the General Convention ready to accept any solution that promised relief for his district. There was no existing canon which allowed the election of a coadjutor or suffragan, yet the House of Bishops could not bring itself to accept his resignation. The alternative was to enact legislation which would make it possible for him

to have an assistant, and this the convention did. It was "an act of generous care which I can never forget," said the Bishop to the Convocation of South Dakota. Under the provisions of the special canon an assistant was duly chosen, but for family reasons he declined the election. It looked as if the last clause in the canon, "This canon shall take effect immediately, but no election shall take place under its provisions after December 31, 1905," might leave Bishop Hare without the relief it was meant to give; but without a murmur he cheerfully continued to spend all that he had of thought and strength for South Dakota. On June 9, 1905, at a special session of the House of Bishops, the Rev. Frederick Foote Johnson, General Missionary in Western Massachusetts, was chosen as assistant to the Missionary Bishop of South Dakota. Bishop Hare was wholly pleased with the election, though Mr. Johnson was a total stranger to him. "They have given me a man after my own heart," he happily announced to friends who met him at the station on his return from the special meeting. In August Mr. Johnson accepted the work and his consecration took place November 2. The need of his presence in the field prevented Bishop Hare's attending the consecration which was at Newtown, Connecticut, and the condition of his health forbade his remaining in the West long enough to welcome his assistant in person; yet every one in South Dakota knew that nothing could give Bishop Hare more satisfaction than that the assistant bishop should be received and loved as "God's gift to South Dakota," a name Bishop Hare liked to use. Bishop Johnson called out in abundant measure just such a welcome. There was never a day after his coming that he was not a comfort to his elder bishop, who rested in the assurance that the mission which he loved more than his own

body need not suffer when pain made it impossible for him to serve personally. Bishop Hare assigned to Bishop Johnson the sole care of a definite portion of the field, keeping for himself, however, not a small field and a major portion of all other responsibilities.

The same convention which gave him an assistant gave Bishop Hare another honor. When it established Courts of Review in connection with the several missionary departments, and chose Bishop Hare to preside over such court in the Sixth Department, doubtless the sole intent was to select the wisest, most fair-minded man available; but they chose one whom, thirty years before, some of his brethren had thought to be unjust in his treatment of a presbyter who had splendidly laid foundations for the Church among the Dakotas. The knowledge of their disapproval did not affect his decision, nor did he allow it to cloud the sunshine which the confidence of those who knew the facts shed upon the tragedy of those years. He never allowed himself to brood. Nevertheless, his joy in this expression of faith in his fitness to be a judge showed that his sensitive soul had felt what his robust manhood had not allowed to weaken him. "I consider this election the greatest honor of my life," he wrote his secretary. The song in his heart as he returned to South Dakota was not a "Nunc dimittis," but "I will serve my God while I have my being."

1906

He had intended to spend the winter of 1905-'06 with his sisters in Atlantic City, but his boyhood friend, Mr. W. W. Frazier, invited him to cruise with him for five weeks in the warmer waters of the Atlantic. His physicians urged his acceptance of the invitation and he went. Though now a constant sufferer, he found much to enjoy in the tropical countries where

the yacht touched, and these things he shared with those left behind by sending pictures and descriptions to them. The cruise over, he came as soon as possible to his people, filled the days the doctors allowed him to be in the West with visitations, conferences and writing; then obediently returned to New York to St. Luke's Hospital for an examination. At the end of May he was allowed another four weeks in his field, to preach, as his custom was, the baccalaureate sermon for All Saints School, preside in the annual convocation of the Eastern Deanery and set the business of the district in order. Then he went to the softer, cooler climate of Winter Harbor, Maine. From that retreat he sent reports of cheering progress towards recovery, sometimes in playful vein:

REPORT OF W. H. HARE

"General conduct,	"Passable,
"Obeying his doctor,	"First rate,
"Remembering his friends,	"First rate,
"Prospect that he will be able to graduate and go back home,	"Not bad."

During the summer he made all arrangements for the Indian Convocation which he had called to meet at Santee early in September. But intense neuralgic pain caused the doctors to remove one of his facial nerves. The operation was performed at Bar Harbor towards the end of August. All went well for a time. Everything was in train for him to leave for the West when the wound became infected. He felt himself whirled towards a state of helplessness. He used his remaining hours of consciousness to inform his assistant that the duty of presiding at the convocation must fall on his unaccustomed shoulders, wired his secretary what books and papers ought to be on

hand at the sessions and not to forget to take all his camp blankets against the weather being cold and there being a shortage. This done, the bishop became delirious.

At that same hour thousands of Christian Indians were on their way in companies, some by train, more by wagon, moving towards the appointed meeting place, confidently expecting there to greet their beloved bishop face to face. Their gallant faith and loyal love turned grief and disappointment at his absence into a spur to make the convocation all their bishop would have it. Cold rains drizzled every day—it only made determination grow. God's Good Spirit was manifestly over all to guide and bless. Supported by the experienced wisdom of the missionaries and the good order and earnestness of the people, Bishop Johnson met the emergency splendidly.

1907

But Bishop Hare's work was not yet done. Again his marvelous power of recuperation asserted itself. In October he was back again in South Dakota and remained there till winter set in. The second week in January he presided at the first council of the Sixth Missionary Department in Des Moines, Iowa, from there going to Atlantic City. The doctors allowed him to be in the West for four weeks at Eastertide, 1907, but he had to return and put himself in the hands of a surgeon once more when the four weeks had passed. With his own pen he wrote to those nearest and dearest to him that what the doctors proposed had his full approval. Three weeks later, from his room in St. Luke's Hospital, he sent this message:

"The surgeon found the condition of my face on my return to New York, April 13, such as to require a radical surgical operation, and on April 17th, in this

hospital, he removed successfully the right eye-ball and contiguous flesh. He promises me speedy recovery, a clean and healthy scar, freedom from pain, and a better time than I have had for years; and no probable recurrence of the malady." How little he indulged in self-pity an earlier letter shows. "I have been in the solarium for an hour or two for several days now, and I got down to the chapel service this morning at eleven. The doctor is pleased with the way my wound behaves, which, however, is not to my credit. I shall have to be 'single-eyed' hereafter, and that will not be to *my* credit, either."

His bodily infirmity brought this recompense: that his people realized before he was gone what an incalculable blessing his unostentatious, unselfish life had been to both Church and State, and took occasion to express their appreciation with a tender warmth which would have been impossible had he not become such a brave and cheerful sufferer. In an illuminated book of two hundred pages, containing the signatures of more than a thousand of the communicants of the Church in South Dakota, these words were addressed to Bishop Hare:

"As May 17th was the 70th anniversary of your birth, we feel that we cannot allow the occasion to pass without expressing to you our sense of gratitude to Almighty God as we reflect upon the abundant labors with which your life has been filled and the use God has made of them in guiding into the ways of truth and peace those of His children whose privilege it has been for more than thirty-five years to have you for their chief pastor.

"As the years have gone by, your steadfast devotion to duty, your thoughtful consideration for others, your heroic endurance of the many hardships you have had to face, your faithful and self-sacrificing endeavors to

make full proof of your ministry and to be to your people a true and worthy shepherd, have, we assure you, established you firmly in their affections and inspired reverence and devotion to Christ and His Church. 'Not counting your life dear unto yourself,' but always 'spending yourself and being spent' in the faithful performance of the arduous duties of your office, your noble example has taught those outside the Church in South Dakota to name her name with reverence and the children within the fold to love and bless her. Loyal to the 'faith once delivered to the saints' both in life and doctrine, we must thank you for all that you have done and been to us, and praise and thank our heavenly Father for having guided His Church in choosing you for this work and having spared you to devote more than half of your life to it.

"Praying that God may spare you for many years to come to guide as wisely and lovingly the labors of the Church in South Dakota as you have done in the past, and pledging ourselves to follow loyally your leadership and keep you always in our hearts and prayers, we are,

"Faithfully, gratefully and affectionately your children in God."

With the book was a purse which was presented by the Rev. J. H. Babcock, president of the Council of Advice, who was near the end of the "twenty happiest years" of his long life. The purse was, he said, "the outward and visible sign of the inward and spiritual love which the letter had expressed." It was to be used absolutely at the Bishop's discretion. "We do not say that it shall not be used to build churches and rectories, or for the schools, but for the Bishop's personal comfort, because it wouldn't be any use! The Bishop isn't that kind of a man."

At the same time the alumnae of All Saints School

presented a little book of their own, the separate pages coming from "old girls" scattered in twelve different states, bound together with this letter:

"MY OWN DEAR BISHOP:—In this your twenty-third year of work in your and our dear All Saints' School, may we, your Alumnae, tell you very simply what your life has meant to us,—

"A living example of gentleness, goodness and courage, a constant inspiration to attaining your ideals of womanhood; a steadying, strengthening influence in our everyday life, and, perhaps, dearer to us than all this, a father,—wise, tender and forgiving.

"We bring you today our deepest devotion, love and gratitude."

This little book the Bishop afterward kept at his right hand on his study desk. Often in the evening, after the day's work was done, one might find him turning over its pages, reading the special messages. On one page he read: "Each year deepens my appreciation of the privilege of having known you and of having graduated from your school." Another writes: "How happy I am to be able to write to you who held me on your knee as a child, fostered my early education, and are now to me as my father." One of three sisters who had graduated at intervals wrote: "It would be impossible for me to put into words our love and gratitude for all the good we girls have received from you . . . from those friendly and informal Sunday evening talks and chapel talks, and most of all from the daily and close contact with a man so noble, so gentle and kind to us all—a man who lived so close to God."

So the love that he had poured out to make the school the home of beauty, peace, sweet purity and high ideals came back to him when the shadows were

lengthening and it was almost time for him to say "Good night" to all his dear ones still in the flesh.

Though the doctor's hopes were not fully realized, the relief afforded made it possible for the Bishop to take up again the work of making visitations. In July he visited the Black Hills, and in August, to the great joy of the people, he was present at the convocation at Rosebud, where, among other acts, he confirmed a class of 58 Indians. In November he went to the northernmost of the Indian missions—Standing Rock. In December he visited the Lower Brule missions and crossed once more to the Black Hills. After Christmas, as he had long been wont to do, he went to the East in the interests of his work. March winds were not half through their work when he was at home again.

1908

A few weeks in August were spent on the seaboard. Then, with his sister, Miss E. C. Hare, he returned for his last gathering with his Indian flock. We met him in Chicago. It seemed that it was now time that he should be cared for; but no, he insisted on looking out as usual for the comfort of the party. In Omaha he took us out sight-seeing—for to us it was a new town. At Rushville, where we arrived in the evening, he saw that all had supper and as comfortable quarters as the little hotel afforded before he went himself to rest. Again in the morning, before he would set out on the thirty-five mile drive to the convocation grounds, he made sure that all the visitors—now quite a party—had seats in the wagons which were bound thither. On the drive, so familiar to him, he remembered that all was new to us, and repeatedly stopped the driver that we might enjoy a view, or gather some of the strange fruits and flowers by the wayside. After driv-

ing several hours, we reached the top of a hill, and there, spread on a wide plateau, lay the great circle of tents, a village of three thousand souls, with the little white chapel and mission dwelling set like a gem in the midst. Hundreds of horses, grazing both within and without the circle of tents, were resting from the long journey to the camp. As we drove into the circle, men and women and children came forward reverently, yet eagerly, to greet the white-haired shepherd who had led them so many years in the wilderness. Fathers with half-grown children at their sides gave a hearty "How." Mothers with babes in their arms stood in shy expectancy, hoping that the Bishop's hand would rest in blessing on the little dark heads so dear to them. Standing near the chapel was a splendid old-time lodge, all decorated with blue and red and yellow prancing ponies, which some thoughtful person had brought for the bishop's use. But there were many visitors, tent room was scarce, so the Bishop gave up his gorgeous tent to the visiting clergy from the white field and accepted an invitation to be the guest of a family who lived within easy driving distance. There, though it separated him from the social life of the camp, the Bishop was far more comfortable than would have been possible elsewhere.

As the sun began to sink towards the west, criers galloped about the circle bidding the people to sunset prayers. They gathered under the blue dome of the sky, men on one side, women and children on the other, in the midst a group of men who had grown old in the work; the Bishop, Rev. Messrs. Burt, Robinson, Ashley, Walker, Deloria, Ross, Clark, Holmes, with younger clergy, catechists and helpers. The service was simple—just a hymn, the Creed, the Lord's Prayer and a few collects, another hymn, and the bishop's benediction; but the beauty of the Indian language,

the heartiness of the people's responses and their deep reverence, and the fact that they were alone in the wilderness like God's people of old, made it both touching and inspiring. After the service the people scattered to their tents and the Bishop drove away for the night. Later in the evening the sound of prayers and hymns went up again from the booths where the St. Andrew's Brotherhood, the Brotherhood of Christian Unity, and the Woman's Auxiliary were holding evening sessions.

The first great service of convocation comes on the second day. The people are camped in a fixed order, according to the mission from which they come. Early in the morning the horses are driven off to the creek for water and the women prepare breakfast over little fires in front of the tents. They are expert in doing a maximum amount of cooking with a minimum amount of wood, for wood is precious on the almost treeless plains. When the work is done, a crier goes the rounds, "Make haste! Make haste! The convocation of the Niobrara Deanery is about to begin!" The people from each of the ten departments begin to form in columns with their banner flying at the head. Dean Ashley directs their movements by signals. When all are ready the columns turn, march to the great booth, and file in silence to their assigned places. The organ and accompanying instruments begin the processional hymn, and from the chapel the long procession of helpers, catechists, deacons, priests and the Bishop move to the entrance, where the lines separate and the procession reverses, the bishop leading the way to the improvised chancel. Confession and Creed and chants and hymns rise "like the sound of many waters." The communion service is wonderful. The Dakotas are quite familiar with a simple choral setting and love the service. There, on that great expanse of

prairie, where a generation before the wild Indians kept the people of the whole United States in suspense, there gathered about the Lord's table battle-scarred warriors, women bent with age, people in the prime of life, young men and women fresh from schools, still younger boys and girls—a part of that “great multitude which no man can number, of all nations, and kindreds, and people and tongues” who shall some day “stand before the Lamb clothed in white robes, and palms in their hands.” One could think of nothing else as their voices rose in the Gloria in Excelsis.

In the afternoon the women began to bring their offerings and lay them before the bishop, designating a large portion, but giving a goodly share “at the Bishop's discretion.” Over three thousand dollars they laid there. Another afternoon the bishop has a happy English service with the young people and children, an Indian girl playing the organ. Indian mothers who did not understand English gathered about the booth, somewhat wistfully but full of pride.

The discussions at the convocation are meant to incite to more earnest effort to “live soberly, righteously and godly in this present world,” and are often of most practical nature and quite to the point. The Bishop arranged that all the people should hear the Agency physician give a lecture on the cause, prevention and cure of tuberculosis. It was good to hear him say that, while at the time he went to the reservation the death rate was higher than the birth rate, it was now reversed and the births were exceeding the deaths by a good percentage.

There are services, confirmations, an ordination of a young Indian to the Diaconate, conferences and private interviews, which the Bishop conducts; so the happy days of the convocation of 1908 slip into the

past, bishop and people both realizing that it is probably their last together, but not allowing that thought to overshadow their joy in their common service of Him who is the Lord of *Life*.

Back from the convocation to "the haven where he would be" the Bishop came, to the school which his presence had made a home, to welcome back his "family," the teachers and pupils of All Saints School. As he looked about him one evening at dinner, he recalled the remark of a colored woman in the days when he was Secretary of the Foreign Committee, "I perceive that you are to be very populous," and saw in the family gathered in the dining-room the fulfilment of her prophecy.

In October, after a visit to the Black Hills, Bishop Hare went to Fargo, North Dakota, to preside at the Council of the Sixth Missionary Department. Bishop and Mrs. Mann and their daughter did everything that thoughtful consideration could do to make him comfortable and give him opportunity to rest. At the close of the session, when Bishop Hare rose to make the last of a series of missionary addresses, the whole congregation spontaneously rose and stood till he reached the pulpit. In spite of the ravages of disease and the surgeon's knife, he had kept his striking presence. His body never stooped, his snow white hair seemed a halo about his splendid head. The radiant smile (for which one of his clergy remarked that he would gladly give a fortune) was, if possible, more winning as years and pain increased. There was about him that night a beauty not all of earth. The heart from which disappointment seemed to call out only more compassionate love, the spirit which sang with Job, "Though He slay me, yet will I trust Him," seemed to shine through his flesh. Never did he speak more convincingly nor with greater inspiration. He lifted

us to a plane far above the friction and pettiness and suspicion and jealousy which so often seem to hem in even good Christians. The Church in the Sixth Department is richer and stronger today for the high aspirations and noble resolves begotten of that Council.

On the train the next day, the Bishop asked his secretary if the congregation rose when he came forward to speak. "I knew some of those in the chancel did, but I could not see the congregation." And when he heard the answer, he exclaimed, "My! my! my! A man ought to be willing to suffer a great deal for that."

The rest of October and all of November was spent in South Dakota; then the Bishop went to Atlantic City that he might visit a physician twice weekly; but he kept in constant touch with his field and the general administration of affairs, leaving to his assistant the hard work of making visitations. However, he himself confirmed 136 persons during the year.

1909

As Lent approached, he began to hope that he could return for another Easter in his western home, and he did not hope in vain. On Wednesday of Holy Week, he came, tired, but very happy. After resting for a half hour, he met the assembled family, saying, "I am unspeakably thankful to be with you all once more." The joy of the family was equal to his own. With unselfish care he husbanded every atom of strength and every moment of time that they might be spent most profitably for others. On Holy Thursday evening in his cathedral he preached and confirmed and addressed a large class. Among them, and the last on whom he laid his hands, was the son of an All Saints graduate, who had brought her only boy from a neighboring state to receive the apostolic blessing of the Bishop,

who had confirmed her and her parents before her. Besides conducting a short service in the chapel of All Saints School at noon on Good Friday, Bishop Hare, as he had long been accustomed to do, conducted an evening service "In honor of the Great Sufferer" in the cathedral, to which he invited Christians of every name. The church was full. The Bishop himself made the last of a series of addresses which brought the events and significance of the day very close. The realization that he must soon be called to meet the Lord whom he had served so faithfully and of whom he spoke so lovingly, made his words particularly impressive. When it was suggested that a carriage should come for him at the close of the service, he declined, "I cannot bear to ride on Good Friday."

Easter eve he baptized two. Easter morning, waked by the carols some of the school girls sang to wake the household, he rose for a choral celebration of the Holy Communion in the chapel and broke again for us the Bread of Life. At 11 o'clock at the cathedral he preached with wonderful vigor a sermon on the Psalm of Degrees, and assisted in a second celebration. That Easter evening will ever remain one of the blessed memories of those who were privileged to be of the All Saints household. It was the last of many happy Sunday evenings which the Bishop spent in the school. From his father's heart he spoke of the best things of life. He asked, as often during his later years, for the hymn, "Guide me, O Thou great Jehovah." He reminded us that we often learn in youth things that are to be used in mature years. "We ought not to think of this world as a 'barren land.' Sometimes, when people are old, or sick, they are tempted to feel so; but God meant us to think that this is a beautiful, good land to live in." He then told stories of the early days of the missions, after which, resting on a couch

in his study, he enjoyed the girlish voices raised in familiar hymns.

Monday evening he presided at the annual parish meeting of Calvary Church, and there announced the appointment of the vicar, Rev. George Biller, Jr., whose work in the parish and influence in All Saints had rejoiced his heart, to be dean of the cathedral.

So the allotted time was filled with words and deeds of loving service and too soon only the strengthening influence and blessed memory of them was all that remained with us. Not many weeks after his return to Atlantic City the pain in his face became so exhausting that it was only by putting intervals of rest, under the influence of quieting drugs, between hours of work at his desk, that he was able to accomplish anything. But those conscious hours were filled with thoughts and plans and correspondence concerning South Dakota. He lived with his people in his heart. Every day he read, or had read to him, the weather reports, which revealed whether conditions were favorable or unfavorable to the crops on which the prosperity of the whole state depends, or, what was of quite as much interest, whether the children in his three schools could enjoy their usual out-of-door sports. At the commencement season, he wrote to the principal of All Saints School: "The weather bureau reports cloudy or rainy weather all over the country, except the extreme south, and I have many fears that the prettiest sight I know of this side of heaven—the teachers and girls in their exercises and games upon the lawn—was interfered with."

In the spring of 1909 the government of the city of Sioux Falls was changed to the "Commission" form. The last act of the old city council was to send the following letter to Bishop Hare:

*"To the Rt. Rev. William Hobart Hare,
Bishop of South Dakota.*

"As the last official act of the Mayor and City Council (the Commission plan of municipal government taking effect tomorrow) we wish to extend to you our deepest sympathy in your great affliction and to indicate the universal love, respect and admiration with which you are regarded, not only by your personal friends and neighbors, but also by every citizen of Sioux Falls and South Dakota, and to express to you our sincerest congratulations upon your approaching 71st birthday (May 17), and the earnest hope that your health may be restored and that you may long be spared to continue the great work in this state to which you have given your life. The work which you have done will live long after you have passed away. The civilization of our western Indians is due more largely to you than to any other man. Your life and labors have made the world better. You are one of the great missionaries of America, and it is a source of pride to every citizen of Sioux Falls and South Dakota that you decided to cast your life among us. You have built schools and churches throughout the state, and no history of this commonwealth will be complete without giving an important place to the great work in which you have been engaged and the magnificent results you have accomplished."

(Signed by the Mayor and Aldermen.)

Bishop Hare was deeply touched by this testimonial. He wrote of it: "They overwhelm me. I supposed I had forfeited the good will of many by my course in the divorce traffic. . . . Well, I am thankful above measure."

On July 10, 1909, he sent his last message to the Niobrara Convocation:

"To the Dear People Gathered in Convocation,

"MY DEAR FRIENDS:—For thirty-six years God has put it in my heart to travel about among you and visit you in your homes and churches and to speak to you publicly and from house to house the words which would help you to see the

true way out of your difficulties and to follow that path with a brave, steadfast and cheerful heart.

"Until recently God has given me strength of body to do this and there is hardly any part of your country that I have not traveled over. I think of this with thankfulness and joy. Now, however, I am a great sufferer. Perhaps the efforts of the doctors will bring me after a while relief and I shall be able to return to South Dakota again. Perhaps I am to end my days far distant from my old home in South Dakota. Whether my path shall lead one way or the other, I am sure you will not throw away whatever good words God has enabled me to speak or write to you. No. The older people, yes, even the older boys and girls, will bear them in mind and will talk them over; and fathers and mothers, as their little ones grow up, will love to tell them the words their old Bishop used to teach them and how those words helped them out of their old ways which they came to see could do them no good. The Assistant Bishop has the same mind as mine and he will always be a help and comfort to you."

These words were followed by "a few words of counsel," in which he warned them to "flee from idleness and the old ways, just as Lot fled from Sodom." He reminded them that in the early days, before they understood the value of church buildings, or even of those who ministered in them, other people had built for the Dakotas churches and chapels and had paid the salaries of their catechists and ministers; that, when they were a little further on, he had "made it a rule never to put up a church until the people had thought about the matter a good while and had raised \$100, \$200 or \$300 towards paying for the church building"; that early the "Native Clergy Fund" was begun. He told them he thought the time had come when, if they wished better buildings to take the place of those they already had, they should pay for them themselves.

During August the Bishop wrote his annual report to the Board and spent a good deal of time auditing

his account books. He was interested in the preparations going on in Sioux Falls for the entertainment of the Council of the Sixth Department, oversight of which had been given to the assistant bishop. That the people of South Dakota might benefit as largely as possible by the inspiration of its sessions, he called for a meeting of convocation and of women workers for the day following the close of the Council. He hoped that he might be able himself to return to Sioux Falls in time for the opening of All Saints School and remain until after the Council and convocation; but on August 28, 1909, he wrote to the principal of the school: "It would be folly to conceal from myself or you, dear, brave, strong yet tender heart, the fact that I shall not be able to return to South Dakota in time for the re-opening of All Saints School." The day after school reassembled he wrote: "The telegram of greeting came duly. All love and thanks for it. Your letter of Thursday supplied the information for which I was hungry, viz., that we shall have a full school. A loving greeting to each member of the family. I am with you often, in the dining-room, in the chapel—which I pray may always be a quiet, happy place for busy teachers and girls—and then as you pass out of the chapel to your various rooms of work. Are there any homesick girls? Tell them I know one very homesick man—myself—but I do not boo-hoo about it. That is poor medicine."

Such messages as this illustrate how, while his body kept him far from them, his thoughts moved amid familiar scenes in the little log and frame chapels and churches which dot the plains or nestle in the villages of South Dakota, in the homes of missionaries, lay readers, catechists, helpers and other lay people in which he had often been a winsome guest. "I count myself in nothing else so happy as in a mind remem-

bering my dear friends," was one of his favorite sayings. In the days of enforced quiet how much of this happiness was his!

One evening in September, as he sat in the home he had made with his sisters, he unexpectedly withdrew from the family circle and went up to his room. His son followed, asking, "What is it, father?" "Some business that I must attend to," was the answer. "I want to write a check." The sight of his widowed eye was now nearly gone. He could not see what he was writing. The pen turned in his hand. But he wrote a note saying that the check was to redeem his promise to contribute towards the expenses of the entertainment of the delegates to the Women's Conference, a pledge that was made verbally early in August and of which he had not been reminded except by the prompting of his own solicitous heart.

The women of the district responded eagerly to their bishop's invitation to be in Sioux Falls during the Council. Forty from the Indian field alone came and were quartered in the Dexter Memorial House. They contributed the most striking and helpful element in the Women's Conference. While members of the Council and the Conference were gathered in his see city, the president of the Council, the senior Bishop of the Sixth Department, had filled full his cup of suffering and was lying unconscious, so far as human sense could know, waiting for the Master to come and take him home. Was it because he was unconscious in Atlantic City that his presence seemed almost tangible in Sioux Falls during those days? Many spoke of it. True, there were the cathedral and school which he had builded; true, there were almost a hundred of the race which God had used him to win for Christ taking an intelligent part in Christian deliberations. These spoke of his life work, but there was something more

and different. When the news came that their Bishop lay dying, something of the calm faith which so characterized him showed itself in his people. They went on as he would have had them with the task in hand. The Indian women asked to be permitted to visit his rooms in the school, and there in the room where stood his narrow bed, on whose walls were photographs of his parents, wife, son, granddaughter and many friends, in the place where he was wont to pray for them, there they raised their voices in hymns of praise to God for the good example of His servant, in chants and prayers learned in Christian schools they quieted their aching hearts. They could not sleep that night. In their dormitory they kept vigil, repeating psalms and prayers and hymns until far into the night.

No white woman can realize what the life of that one man had meant for Indian womanhood; for no white woman, in this generation, has been just where those Indian women were when Bishop Hare was sent to South Dakota. Their Bishop had made them sure that God had a place for them in His Church, that their loving labor and its fruits were acceptable to their heavenly Father. His never-failing, gentle courtesy, his sympathetic interest in all that concerned their happiness and well-being, his transparent purity, his sublime faith, were to them a mirror in which they saw reflected the Lord Himself. That day they had brought their gifts, "to help the Bishop," they said with trembling lips. With their money we bought material for the purple pall which covered the casket that contained his tired body from the time it reached Sioux Falls until it was gently lowered to its resting place near Calvary Cathedral, for he had asked that his body might rest in the soil of South Dakota.

The whole city went out to meet the Bishop's body—mayor, city commissioners, men of all walks of life.

Almost all the clergy of the district and a large number of lay people, among them many Indians, came to join in the last loving rites. At the chapel of the cathedral the girls of All Saints School waited and sang "For all the saints who from their labors rest," as it was borne into the chapel and laid near the altar. Then followed a celebration of that Feast in which those within and those without the veil meet in worship of Him who is the Lord of life.

Some of his "daughters" lined the grave with flowers. As the "golden evening brightened in the west," after a service full of triumphant hope and solemn joy, all that was mortal of the great Bishop of South Dakota, borne from the cathedral on the shoulders of three of the white and three of the Indian clergy, was committed to the ground. One by one the members of the school dropped a flower upon the casket, not because we felt that our Bishop himself was there, but because in that body he had shown how beautiful and wonderful a human soul may become. Life for him was not finished, but begun. Not finished even on earth, because till time shall cease men and women will be happier and holier because through the space of seventy-one years William Hobart Hare had moved in it a true and faithful servant of Jesus Christ.

CHAPTER VI

WOMAN'S WORK

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WOMAN'S WORK

No account of missionary work among the Indians would be complete without some record of the women who have faithfully labored for their salvation.

Bishop Hare invited Miss Mary Francis, in August, 1880, to take up the work for him in St. Mary's Mission Boarding School. The first missionary to welcome her was Mrs. Knapp, principal of Hope School. At St. Mary's School she was met by Miss Amelia Ives, the principal, and Sister Mary Graves. Miss Francis' value to the work for nearly thirty years can hardly be overestimated. Enthusiastic, energetic, cheerful, faithful and thorough, she was truly a devoted Christian woman. First at Santee for ten years, then Rosebud, later at Standing Rock, where she opened St. Elizabeth's School, of which she was principal for seventeen years, and at the same time Mr. Deloria's valued assistant in his church work. She was obliged by failing health to return to the East in 1910 and give up her work.

Sister Mary and Miss Ives had been at work for eight years, at first on the Ponka Reserve and then at Yankton. There were thirty-six girls in the School for whom Miss Ives was responsible. Sister Mary was not strong, but her Christ-like spirit was an inspiration to all. Miss Ives worked hard from morning till night. Her garden and farm were among the best in the country. When a visitor asked Sister Mary from which state she came, the bishop quickly responded: "It has taken many states to make Sister

Mary." In July, 1873, Sister Mary and Miss Ives were sent to the Santee Agency to assist in the work and acquire the Dakota language. At Ponca Sister Mary had been house-mother and teacher and the name given her by the Poncas was "the woman who thinks and decides." At Santee, while awaiting a boat up the river, smallpox broke out. Both ladies remained at Santee during the epidemic, which lasted three months, during which time there were seventy-five deaths. "They were always found with the sick and dying, winning the love of all the Indians by their heroism." The last six years of her life were passed in the Harrison Memorial House, Philadelphia, from which she first went out to her work in the mission field, and from this same place, after twenty-nine years, she has now gone to her rest and reward."

Miss Ives worked from August, 1872, until May, 1894, at Ponca; at the Santee mission as house mother; at St. Paul's School as principal; at St. Mary's, Santee; as Mr. Cook's assistant at Yankton Agency; at St. Mary's as principal, and at Rosebud Agency, where she remained until worn out by her labors she ended her active work in South Dakota.

ST. MARY'S SCHOOL

Mrs. Johnstone became principal of St. Mary's at Santee, and she faithfully trained the girls to be helpful, industrious, clean and useful; to have self-respect and integrity, and more than all to be God-fearing and grateful.

Among those who should be gratefully remembered as helpers in this field are Miss Carmer and Miss Duvall at St. Mary's School.

For the past ten years Mrs. Travis, wife of the principal at St. Mary's School, has done faithful work

with the girls in the school, home, Sunday-school and Junior Auxiliary. The most skillful have done beautiful ecclesiastical embroidery. The girls of St. Mary's School have been noticed by the government teachers and field matrons as remarkable for their pleasing appearance, good manners and fluency in English. To Mrs. Travis and her assistant, Miss Keicher, great credit is due for all that has been accomplished. During Bishop Hare's absence in Japan in 1891 the "Ghost Dance" outbreak occurred twenty-five miles from the school. Although all the government employees were called to the Agency, the ladies at the mission school remained at their post caring for their thirty boys and girls. The courage and devotion of the teachers, by God's blessing, gave a remarkable impetus to the work. Since the fire at St. Mary's in August, 1910, Mrs. Travis has maintained the school work in a temporary shack, under the greatest difficulties, with great self-denial, splendid courage and cheerfulness.

In 1894 Mr. and Mrs. Burt, of Crow Creek, sent a helper of Dakota blood, Miss Jean Wells, whose work and influence are remarkable.

Mrs. Chatfield, at one time of St. John's School, rendered valuable service as trained nurse, often doing the work of a government physician, and helping in every direction, even in the culinary department. She died in harness, deeply mourned by those for whom she gave her life. Miss Bridge and Miss Koehler were also able assistants.

It is impossible to give details of all these noble helpers, but a list of their names will be found at the end of the chapter. Today among the Dakotas many of the most prominent, faithful and active women in the Church are those who were girls in the missionary schools. Especially in the homes of the people the

results of these boarding schools for which Bishop Hare pleaded and labored so strenuously, have been far-reaching in helping the uplift of the race.

No account of the Woman's Work would be complete without notice of Miss Jennie Dickson. Her command of the Dakota language, knowledge of the people, and ability as a Bible teacher have made her invaluable. Her arduous and successful struggle to build up the Mission of St. John the Baptist under the Rev. H. Burt on the Crow Creek reserve was deeply appreciated by Bishop Hare, Mr. Burt and others. About her little mission home she has surely "made the desert to blossom as the rose.

During the Rev. Joseph Cook's illness and after his death until a new missionary was sent, Bishop Hare left the work among the Yankton women in Miss Barney's charge. She had been one of Miss Carter's lace teachers in Minnesota, and her visitations among the people in cold or heat, wind and rain, when well or ill, to the old and sick, her helpful sympathy, prayers and counsel, will be long remembered.

The wife of Rev. Samuel D. Hinman was a devoted worker among the Indians, first at Redwood, Minnesota, and later in the northern part of Nebraska. She continued her good work until her death in 1876. Her influence can hardly be overestimated. The Indians loved her and looked to her for comfort in trouble and for assistance, as children to a mother. She was buried in the grove south of the chapel, and the Indian women still tend her grave. Bishop Hare wrote of her, "Love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance abounded in her to an unusual degree, and united with singular good sense to make her an invaluable member of the Mission. To those who loved her it is sweet to think of her present repose."

Miss Emily J. West who had traveled with Dr. Breck through the woods of Minnesota began work with the Dakotas at Redwood, Minn., in 1860. In 1862 she was at Yellow Medicine Agency when the Indian uprising commenced in which so many whites were killed. Being warned of their danger by a Christian Indian, she with others made good her escape. She followed the Santees into Nebraska and continued to work for them until 1878 when, exhausted by the strenuous life she had led, she removed to her little home just off the Reservation.

Miss Leigh taught in the first school among the Santees in Minnesota. After the destruction of the buildings at Santee she was sent to the Yankton Agency to assist Mr. Cook. She later went to assist the Rev. W. J. Cleveland to start a mission among the Lower Brule Sioux. Miss Leigh and Sister Lizzie Stiteler were the first white women who had ever come to live among them. Later Miss Leigh began the first school among the Spotted Tails people. Several of her pupils entered the ministry. Hannah Elizabeth Stiteler, better known as Sister Lizzie, afterwards Mrs. Cleveland, entered the mission work at Yankton Agency in January 1870. From the time she entered the mission work until her death in 1902 she was continually at work for the good of the Sioux Indians at the Lower Brule, Yankton, Rosebud and Pine Ridge Agencies. Of her it was said, "She was one to whom white people and Indians soon learned to look as to their own mother for counsel and aid in sickness and in health, because there was nothing she would not undertake in helping them. Hundreds of women learned to admire, respect and then lean upon this strong helpful embodiment of her Saviour's love."

Sister Sophie a graduate of the Bishop Potter Memorial House, gave ten years of devoted service

to the Indian work as teacher at Crow Creek and among the Spotted Tails people. When she first went to the latter Agency with Mr. Cleveland and his wife and Miss Leigh the Indians had never seen a white woman or a book and were so wild that they would not let the carpenters begin to build. In a short time the mission house, church and school house were built. There were large congregations, and one hundred and fifty grown people and children were baptized. We quote Sister Sophie's account of her remarkable journey.

"When I had been home six months, I had a telegram from the Bishop saying, 'It is exceedingly important Sister Sophie prepare to return at once. I have written.' So I limited my visit home, and went to Ponka about January 1st, 1877, walking across the Missouri River on the frozen ice and snow. Rev. Mr. Young was in charge of the Indians who had been moved there for a few months until the Government located them permanently at Rosebud Agency. . . .

"When the 7,000 Indians were moving, Bishop Hare wanted me to stay at Yankton Agency, as the Indians were so demoralized while they were moving he thought it safer to do so. I promised to go to them when they arrived at their destination if I had to walk. It took them several months to move in so large a body. It took me only about two weeks.

"On the last day an Indian young man and myself went thirty-six miles from the landing to Rosebud. (Rev. Mr. Clark brought the same Indian to see me three winters ago.) When we got ten miles from the Agency we met two Roman Catholic priests coming away, as there was danger of an outbreak, and the Indians had gotten the Government to order all the white people off, but they paid me the compliment to ask Bishop Hare to let me come, as I had taught over

two hundred to read, etc., and visited the sick, etc. The chief always called me his child because I was so young when I went there, and it speaks well for the 'savages' that they showed me every respect and kindness, when I was living in a tent among 7,000 Indians with only a piece of cloth to pin over the door with small pins.

"I stayed with those Indians three years longer, when duty to my mother and other duties called me East after working with the Indians six and one-half years."

Among the Dakota women who have faithfully worked for their own people Mrs. Amos Ross should be mentioned. Trained in Bishop Hare's first boarding school, she became a noteworthy example by her well-kept house and well-trained family, and she stood faithfully by her husband in his work even in the trying scenes of the Messiah craze, and the trouble at Wounded Knee Creek, when she was urged to leave him for her own safety. As child and woman she has been a mission helper since 1872.

Miss Blanchard joined the mission in 1886 and worked at the Hope School at Springfield. For eighteen years she was head matron until broken down by the long strain. It is now a Government school, but her work was as truly missionary as that of any worker sent out by the Board of Missions.

Mrs. A. B. Clark with her husband took charge of the work at Rosebud Agency in 1869. This brave woman was often left alone with her children for weeks at a time when her husband was visiting distant stations. She was ever ready to assist in the work, taking charge of the women's meetings, caring for the poor, sick and those in trouble.

The following letter shows the influence of these schools upon the Indians.

ROSEBUD AGENCY, May 25, 1894.

MY DEAR MR. MUGFORD:

* * * When I saw the wholesome results of Indian teaching at St. Mary's a new page on Indian education was opened to me.

It surely seemed difficult for one to realize that the children whom I saw at your mission were offspring of wild Indians who a few years ago knew no influence other than their own inherited passions and instincts.

Clean, happy, tractable boys and girls learning to become useful and Christian men and women. Such was the lesson of St. Mary's. * * * *

Few Eastern people could believe that in the midst of the prairie was an institution like St. Mary's.

To me it was an ideal school and home even for white boys and girls, and its good influence will, I know, be felt throughout the reservation and the state.

I say freely that the dormitories, kitchen, school rooms, in fact everything were so cleanly and neat and so perfectly ventilated as to excite my admiration.

You and your teachers are doing a noble work both for God and mankind, and you do it at no small social sacrifice, therefore your work is all the more commendable.

I wish you all, the full measure of success that your duties will gain, and I beg that you will call upon me any time for any aid that it may be in my power to give. * * *

Truly yours,

CHARLES R. CORNING.

Mrs. Kinney was House-Mother at St. John's School, Cheyenne River Agency, for about ten years, and the work done there was highly commended. The school was closed in 1905 because the Government would no longer give rations to children *in school*.

In or about 1880 Mrs. Knapp became the House-Mother at the Hope School, and carried on the work until 1885. Thorough and systematic as well as very energetic, she made Hope School a pattern of punctuality and neatness. Ready in any emergency, she

opened her house to the teachers and as many of the pupils of St. Mary's School as could be crowded in when St. Mary's burned. This school had to be abandoned for the same reason as St. John's.

Mrs. Burt gives the following account of the way in which branches of the Woman's Society have sprung up all over the Indian field. "A few people in an out of the way part of the Reservation desire services. Probably a Christian family or two have moved into the neighborhood and gotten others to join with them in this desire. A few women club together and gather up a few magazines and sewing material and go to work. The proceeds are sent by their delegate to the next Convocation with a request for a new chapel. It is almost always of logs at first. Dear Bishop Hare used to call this offering a nest egg, and placed it to their credit until he could visit them and consider the question. We have one or two Babies' Branches and a number of Junior Auxiliaries. Some of the latter are recent and some of the members of the earlier societies have children who are now Juniors." And these Indian women put their white sisters to shame by their self-sacrifice and generosity. At the last Convocation the offerings of the Indian women of South Dakota were \$4,060.00.

The Sybil Carter Indian Mission and Lace Industry Association

This association was formed in 1903, by Miss Carter, she having first secured the consent of the Bishops in whose Dioceses the work lay. "Miss Carter asked me to form a committee to relieve her of the duties that had become too heavy for her to bear alone. Miss Amy Townsend, Miss Mary Parsons, Mrs. Benjamin Welles consented to serve as officers, the treasurer being Mrs. J. Hull Browning who has served in that capacity until the present time. For five years the

work was carried on by the association (composed of over twenty members in all) under Miss Carter's eye and with her warm co-operation. Miss Carter continued to visit the schools regularly until her death in 1908."*

Miss Carter was born in Louisiana in 1842. In her early womanhood she made a study of Mormonism upon its own ground, as a teacher in the service of the New West Education Commission. Later her work under Bishop Tuttle, at that time Bishop of Utah, and Bishop Dunlop, of New Mexico and Arizona, led to her appointment in 1884, as a special agent of the Domestic and Foreign Missionary Society, to visit the various branches of the Woman's Auxiliary to present the cause of missions. In this capacity Miss Carter traveled extensively at home and abroad. While still agent of the Board, Bishop Whipple of Minnesota invited Miss Carter to visit the Reservation at White Earth in his Diocese, with a view to bettering the condition of the Indian women. He wrote, "The question of a money-earning industry for our poor Indian women had at one time become a serious one. They are most skillful with their needles and even in their wild state use much skill in the blending of colors. Their native handiwork—baskets, beadwork, mats, etc.—had found a very small sale, and it was when we were at our wits' end to know, after several futile attempts, what to try next, that I invited our beloved deaconess, Miss Sybil Carter, to visit the White Earth Reservation. She was deeply interested in the Indians, and shared our feeling that something must be found to secure the women a means of livelihood. They were crying for work. After this Miss Carter went to Japan and while visiting some lace

*Letter from Mrs. Bayard Cutting.

schools there the thought came to her: 'This solves the question of work for my Indian sisters, they shall be lace-makers.' Familiar herself with the art, she returned to America and again made a journey to White Earth, where she gathered a dozen or more of the women about her and gave them their first lessons in lace-making. To use her own words, 'I was amply repaid by taking back to the East twelve bits of pretty lace, thus proving two things, first, they could learn, second, they wanted to work for their living.' '*

"In 1892 Miss Carter resigned as an agent of the Board and for the remainder of her life devoted herself to the maintenance and spread of the lace industry among the Indians. It was no easily achieved success. It meant months of study of lace-making methods at home and abroad, frequent travel among the Indian Reservations and constant responsibility and anxiety for the support of the teachers whom she enlisted in the enterprise. Five years after the class of Ojibway women had taken their first lesson in the log hut on the White Earth Reservation, a chain of classes was established, each with its own teacher, beginning at the Onondaga Reservation near Syracuse, N. Y., and stretching out to Southern California, ten groups of women in all. One of our senators, who had seen these women at work declared that he had never seen a happier lot of women. 'They not only worked steadily but actually laughed and chatted together; in strong contrast to the apathetic and hopeless squaws whom Bishop Whipple called Miss Carter to befriend.' After making a visitation to all these lace missions in 1905 Miss Carter wrote: 'At each place I found something to be thankful for; having been able

*Lights and Shadows of a Long Episcopate, p. 173.

to give work to people who both need it and want it.' More than this Miss Carter did not a little to interpret the Indian woman to her white sisters, for the pretty lace from the Reservations has gone into many homes, plainly contradicting by its purity and beauty two old-time sayings: 'Indians are so dirty, Indians are lazy.' '*

There are now eight schools established, one at each of the following named places: Onondaga Castle, New York; Oneida, Wisconsin; Red Lake, White Earth; Onigum, Birch Coulee, Minnesota; Edith Franklin School, Santee, Nebraska; Greenwood, South Dakota; Torera, Arizona; Schurz, Nevada; La Jolla and Mesa Grande, South California. The teacher, Mrs. Webster, at the Oneida School, is a full-blooded Indian. The salary of the teachers is paid by the Lace Association, and by the Board of Missions from the United Offering, the Government paying for the Field Matrons when they have charge of schools. There are eighty women at work in Oneida, and others waiting to be taught; they send to the office of the association in New York much fine and exquisite work. The lace on the altar linen belonging to the Cathedral of St. John the Divine, New York, was made at the Oneida School, the Greek hem having been put in at Onondaga. Bishop Potter and Miss Carter planned to have this linen made for the Cathedral and it was given as a memorial of her mother by Miss Amy Townsend.

The names of the women who made the lace are inscribed in a book to be kept at the Cathedral.

The laces have been awarded the Gold Medal, the highest prize, at the Paris Exposition of 1900; the Pan-American Exposition at Buffalo in 1901; at Liege, 1905; at Milan, in 1906; at St. Louis, in 1904.

*The Spirit of Missions, September, 1908.



INDIAN LACE MAKER AND HER LACE.

Names of Women Who Have Worked Among the Indians

Miss Mary S. Francis	Miss Mary J. Leigh
Mrs. Knapp	Miss Hannah Elizabeth Stiteler (Mrs. Wm. J. Cleveland)
Miss Knight	Miss Anna Prichard
Miss Amelia Ives	Miss Olive M. Roberts
Sister Mary Graves	Miss Anna M. Baker
Mrs. Jane H. Johnstone	Mrs. Maria S. Stanforth, 1871
Miss Bessie Carmer (now Mrs. Davis)	Mrs. Annie Lang, 1872-74.
Mrs. Travis	Mrs. Mary E. Duigan
Miss Dorothy Pernie (now Mrs. Edmund Simpson)	Miss S. M. Robbins-Hall
Miss Lucretia Langworthy	Sister Sophie C. Pendleton, 1874
Miss Maude Knight	Mrs. Julia Draper
Miss Mary E. Tipple	Miss Pitt, 1875
Miss Hutchings	Miss Fannie Campbell, 1875
Mrs. Cook	Miss Clara Keerbach, 1874-77
Miss Kimball	Miss Hays (Mrs. Henry Swift)
Miss Martin	Mrs. Ashley
Miss Jessie Moss	Miss Ellen Hicks (Mrs. Cook) 1887
Mrs. Elverson	Miss Sophie Aylmer (Mrs. Walker) 1874-75
Miss Edith Velunn	Mrs. Amos Ross (Dakota)
Miss Jean Wells	Mrs. Charles Smith-Cook
Mrs. Burt	Mrs. W. W. Fowler, 1878
Mrs. Edith Chatfield	Mrs. Stroh
Miss Priscilla Bridge, 1895	Emma L. Matthews (Mrs. Robinson), 1881.
Miss Koehler, 1908	Miss Bertha G. De Vall, 1902
Miss Martha Cleveland	Mrs. A. B. Clark, 1889
Miss G. V. Bradley, 1903	Mrs. William Holmes
Miss Minerva Deloria	
Miss Alma Swiftcloud	
Miss Jennie B. Dickson	
Miss Mary G. Barney	
Mrs. Mary E. Hinman	
Miss Emily J. West	

AT ST. MARY'S SCHOOL

Miss Alice M. Bell (Mrs. J. F. Fox) 1877	Miss Sallie Duvall, 1872
Miss Ellia Norris, 1887	Miss Julia C. Remington
	Miss Bonine

From 1889 to 1904 for one or more years.

Miss Baker	Miss Brown
Mrs. Ross	Miss Grubb
Miss Parton	Miss Mamie Adair. Also
Miss McCasky	Mrs. Mugford

AT ST. JOHN'S SCHOOL

Miss Duncan	Mrs. J. Fitch Kinney
Miss Stevens	Miss Sophie Garreau

AT ST. PAUL'S SCHOOL

Mrs. W. V. Whitten	Miss Dawes
Miss Sarah Bingham	Miss Miller
Mrs. Jacobs	Miss Bailey
Miss James	Miss Bessie Johnstone
Miss Sallie Haviland	Mrs. Jane H. Johnstone

HOPE SCHOOL

Mrs. W. Wicks	Miss M. E. Musser
Miss Howes	Miss Bennet

LOWER BRULE AGENCY

Miss Tilesen	Miss Weigant (Yankton)
Miss or Mrs. Reid	Miss Blanchard (Crow
Miss Pfanner (Pine Ridge)	Creek)

QUESTIONS ON CHAPTER VI

1. How were women employed in this missionary field?
2. How many schools did Bishop Hare found?
3. Why were two of these schools given up?
4. Give the names of five of the most important of the women helpers.
5. How many names are there on that "roll of honour"?
6. Give some account of Miss Carter and her Lace Work.

CHAPTER VII

TWO PARTS

INDIANS OF THE ROCKIES

MONTANA,
IDAHO,
WYOMING,
NEVADA,
UTAH,
COLORADA,
ARIZONA,
NEW MEXICO.

CHAPTER VII

PART I

INDIANS OF THE ROCKIES

MONTANA INDIANS

Montana Reservations

In Montana there are six reservations; our Church is doing no work among them. Up in the northeast corner of the state is the large Fort Peck Reservation. Next, west to that is Fort Belknap. Then comes the Blackfeet. Just south of the Blackfeet is the Flathead or Jocko Reservation. In the southeast are the Crow and Northern Cheyenne Reservations. The most important and well known of these many tribes are the Crows, the Cheyennes, and the Blackfeet. The Crows and Blackfeet are Sioux tribes dwelling along the Rocky Mountains, ranging over the Powder, Wind and Bighorn reservations, even as low down as the mouth of the Yellowstone, and Maximilian considers them the proudest of all Indians. The Cheyennes are a plain tribe of the Algonquin family, preceding the Sioux in the westward movements, pushing other tribes on before them, and, in turn being pushed by the advancing Sioux. On the reservations, the Northern Cheyennes are in Montana, the Southern Cheyennes are in Oklahoma. They are the Indians especially noted for the Sun Dance.

The Blackfeet are a division of the Siksika tribe of the Sioux family and are found all over the Northwest. We have already met reservations of them in several states.

IDAHO INDIANS

Idaho is one of the most picturesque states of the Union. Its territory must have been from the remotest times the home of many Indian families. Its lofty mountains rising in peaks over 12,000 feet high, its great forests in the northern and central parts, its many streams of turbulent rushing water, furnished an ideal hunting ground in the picturesque life of Indian tribes. In the southern part of the state the broad valley of the Snake River with its sheltered canyons afforded a mild and genial climate during the stormy months of winter. We have but dim traditions of the life of the Idaho Indian before the coming of the white man. The first historic information of the contact of the Indian and white life came out of the famous expedition of Lewis and Clark. It was Sacajawea, a young Indian woman of the Shoshone tribe who was the guide to this expedition and brought about its successful termination. She was born on Idaho soil, and according to Captain Lewis was a woman of remarkable ability. We may well consider what a debt we owe to her in winning for the United States all this great northwest country which but for the expedition of Lewis and Clark would have passed under British rule.

The Reservations

In Idaho are four Reservations comprising 916,420 acres of land. In the extreme northwest corner is the Coeur d'Alene Reservation, where are the Coeur d'Alene, Pend d'Oreille and Spokane Indians, all of the Salishan family of the South California coast. The Pend d'Oreille are not on the Reservations. Here also are the Kutani, representing the Kitunahan family of British Columbia and Oregon. Just below is the Lapwei Reservation, where are the Nez Percés of Sha-



CHURCH OF THE GOOD SHEPHERD, ROSS FORK, IDAHO.



THE MISSION AT ROSS FORK, IDAHO.



MUSICIANS, PEYOTE CEREMONY.

haptian stock belonging to Idaho and some parts of Washington and Oregon. In the middle eastern section are the Lemhi, Bannocks, Shoshones and Sheep-eaters; south on the Fort Hall Reservation are the rest of the Bannocks and Shoshones of the state.

Missions among these Indians

At Coeur d'Alene we have St. Luke's Church, with fifty-six communicants, and the Rev. R. Ashton Curtis is priest-in-charge.

The Lemhi Agency, near the highest peak in the State, Mount Putnam, reminds us of Alaskan or Australian mountains. At Lemhi are gathered more Indians from these same tribes, with the so-called Sheep-eaters added. Our church work at Lemhi is small and is served by the missionary from Salmon City; and the Indians are being rapidly transferred to a single agency at Ross Fork.

Chief Joseph, the Nez Perce

Lemhi is mainly of interest now, because the famous Chief Joseph is associated with it. Chief Joseph was the leader of the fierce band of Nez Percés in the hostilities of 1877. His mother was a Nez Percé, his father a Cayuse. He was in the Idaho country with the great missionaries, Spalding and Whitman, and with his band refused to recognize the treaty which removed all his tribe to their ancestral home in Oregon. The matter of putting him and his immediate companions in the Lemhi Reservation was progressing peaceably when hostilities on the part of the whites caused an outbreak. War was declared. Chief Joseph led a retreat, with his women and children, equal to Xenophon's memorable ten thousand, getting within fifty miles of the Canadian border, when fresh troops arrived, and forced a conditional surrender,

October 5, 1877. They had covered more than 1,000 miles in their flight. Even their conquerors gave them unstinted praise. But, as almost always, in our dark and disgraceful history with the Indians, our Century of Dishonor, as it has been rightly termed, the United States Government broke the treaty, and removed the 431 Indians to Fort Leavenworth, Kansas, and later to Indian Territory. In 1883 thirty-three women and children were sent back to Idaho, and the next year 118 more. Joseph and his immediate followers, to the number of 150, were never permitted to return, but were sent to the Colville Reservation, Washington. Chief Joseph lived to visit President Roosevelt and General Miles at Washington, D. C., in March, 1903, but died on the reservation in the far west in 1904. This is only one of many instances of unfair treatment on the part of the Government.

The Blackfoot Agency and St. Paul's Church

Here is the Agency where the few that were finally returned of this brave band of men and women are now herded, the Blackfoot or Lapwai Agency in Idaho. We have our own St. Paul's Church among them, and number over fifty communicants.

Fort Hall Reservation

There are about two thousand Indians on the Fort Hall Reservation. They are of the Shoshone family; both Shoshones and Bannocks were gathered here some thirty years ago. The reservation took its name from old Fort Hall, which was established for the protection of the people moving along the Oregon trail for trapping and trading purposes, and dates back to 1834. The various scattered Indian bands which had their homes on or near the old Oregon trail were gathered together on this reservation by the Government



OLD CHIEF EDMO AT ROSS FORK, IDAHO.



FRANK B. RANDALL, OF ROSS FORK.

Ross Fork Mission

The history of the Ross Fork Mission dates back to 1886, when the Connecticut Indian Association began an undenominational work, among other things opening a small school in a frame mission building. While good was accomplished, on the whole the Indians remained indifferent to Christianity and the results can not be said to have been encouraging. A good many Indians were, however, baptized, among them the old Chief Billy George was received into the church at Blackfoot by our missionary there. In 1899 the Connecticut Indian Association felt that they wanted to withdraw from the work, so they offered the plant to the Presbyterians and other denominations, who, after consideration, refused it. It was then offered to the present Bishop of Idaho, who, after a conference with the Board of Missions, and with their consent and approval, accepted, feeling that he had the good will and tacit confidence of the Church back of him. In March, 1900, Miss Susan Garret offered to go to Ross Fork to take charge of the mission and was accepted. She was appointed by the Board as one of the women workers, and with her corps of helpers did years of earnest and devoted service for the Indians.

A good many Indians were confirmed from time to time, and much good work was accomplished. Bishop Funsten says: "Often have I spent hours in that old mission building, surrounded by Indians, not women and children, but strong men, who might have been warriors, with their strange picturesque costumes, with their long hair, their paint and barbaric ornaments, talking to them about the great truths of the Christian religion. I can see them now, through the mist of the days that have passed, with their eager, anxious faces seeking for the light from above. Afterwards I

baptized Charlie Tetobee, John Stevens and his wife and others; they were also confirmed and took Holy Communion. Later they were gathered with their fathers and we trust they rest with Christ. Their graves are in the great sage-bush plains of Idaho, over which sweeps the wind that sounds forth a requiem for the dead."

Bishop Funsten further says: "After Mrs. Susan Garret Nelson's withdrawal, I appointed the Rev. S. W. Creasey to take up the work, and he has done so, with a desire and purpose of consecrating his entire life to it. His wife, Miss Catharine Shaw, was our missionary for some years at the Lemhi Agency. Mr. Creasey has about fourteen Indian children in his school; he also ministers to the two hundred Indian children now located at the government school, which has in recent years been moved to a site not far from our mission.

The whole work on the Fort Hall Reservation has been a difficult one because the Shoshones are backward, and seem to lack interest in religious teaching. Apparently this comes from the contact which they had for so many years with the white people without religious teaching. To some extent they got civilization before they got Christianity, but if we are patient we will finally accomplish a great work among them. Before the present government school at Ross Fork was built, there was an old, dilapidated plant some distance from the railroad, but when the school was moved to Ross Fork some years ago, the government erected handsome stone buildings, which makes our work more important on account of its proximity. We have at Ross Fork the Church of the Good Shepherd, a frame building erected at a cost of twenty-five hundred dollars, two thousand of which was the gift of the Taylor family, of Norfolk, Va., in memory of their



J. STEVENS IN INDIAN COSTUME.

mother, Mrs. Tazewell Taylor. In this church there is a font given in memory of the work of the Connecticut Indian Association. The church was erected in 1904. The Rev. Mr. Creasey has services here every Sunday morning, and administers the Sacraments regularly. Recently he baptized over sixty young boys and girls.

Our mission is somewhat of an industrial school. The girls are taught sewing and housekeeping, cooking and washing, and the boys instructed in farming, shopwork and caring for stock. The idea is to fit them for that station in life in which they are to live, and to open the possibility of marriage between our church boys and church girls, so as to establish a Christian family.

The government is now allotting to each Indian twenty acres of irrigated land, and a much larger area of dry land for grazing; this means that a critical period has come to the Indians of the Fort Hall Reservation. They must be prepared to meet the new emergencies and duties of a settled life. They will also have the privileges of renting their land to white families, which means that the isolation of the old reservation will be gone. They must feel the full force of the shock of the contact with American life as it is in the West today.

Some years ago a mission was established at Lemhi among a branch of the Shoshones located there. Old Tendoy was the chief. There was a certain eloquence about the old fellow, a mingling of the grand and the comic. When the Government wanted them to give up their reservation and move the two hundred people who composed his tribe to Fort Hall, the old man refused at first; he stood up among his people, and pointing to the craggy rocks where so many of the Shoshones had

been buried, made a wonderfully eloquent speech about being compelled to leave the tombs of his ancestors. Finally the others went, the Government abandoned the reservation, but Tendoy refused to go and was afterwards killed by a fall from his horse. He was buried in Salmon City and the white people of that town raised a monument to the memory of the old chief, who, notwithstanding his weaknesses, had many noble qualities. He was the brother of Chief Washakie. In 1899, after having refused the mission at Ross Fork, offered by the Connecticut Indian Association, the Presbyterians opened a mission some seven or eight miles from ours and erected a building, which they placed under a lady, who had had charge of the undenominational work done by the Connecticut Indian Association. As might be expected, this has introduced an element of confusion and led to unnecessary obstructions and seems to be a useless expenditure of money in behalf of so small a community.

WYOMING MISSION

Wind River Reservation

The Wind River Reservation, the only land in Wyoming owned by the Indians, and comprising several millions of acres, lies at an elevation of five thousand three hundred feet in the central part of the State, and is bounded by the Big Wind River, the Little Papa-Agie River, and the Wind River Mountains. It is a fine farming country. Fruits of the temperate zone can be raised, while alfalfa, oats, and grass grow with very little cultivation. A well organized irrigation system is being extended to all parts of the reservation, and with it go added fertility and increased crops. Recently, many oil wells have been opened, a hot sulphur spring and a bed of asphalt have been discover-



OLD CHIEF WASHAKIE AND GROUP OF SHOSHONE INDIANS.

ed, so that the reservation has untold possibilities of wealth. The mountains abound in game of every kind; bear, deer, elk, antelope and mountain sheep, as well as rabbits and squirrels. Besides the brook trout, which are abundant in every stream, the hunters may shoot from the banks quantities of ducks and geese.

The two Indian tribes that occupy this country, the Shoshones and the Arapahoes, are quite different in characteristics and general appearance. The Shoshones are a happy-go-lucky people. They seem to have come from the South and some of their words apparently bear marks of Spanish influence. Like all other Indians, they may possibly trace their origin ultimately to Asia. They have religious rites and customs that seem to relate them to the inhabitants of India. Until recently the suttee was practiced among them, and within the memory of living missionaries, the custom prevailed of throwing into the river a child born with two teeth, because it was considered a changeling, a little devil, that might bring bad luck into the family.

There is a Sunday-school at Fort Washakie, in which the children contributed \$80 to the General Board of Missions for the extension of the gospel in regions beyond. Our boarding-school at the Shoshone Mission, Wind River, has its Sunday-school, where the girls also work for missions. Our native catechist among the Shoshones is a good man, and influential with his tribe.

The original owners of the territory are the Shoshones, with whom the first land treaty was made in 1868. In that year, as a reward for continued friendliness towards the whites, Washakie, chief of the tribe, was given his choice of land in Wyoming, and possessed himself of a vast stretch of territory. Washakie was a man of great shrewdness and cunning, but he was a constant and firm friend of the whites. He led

his people in treaty-making, and his influence for law and order was widely felt throughout the reservation. He is the only Indian ever accorded the honors of a military funeral and also the only one for whom the government ever erected a monument. His epitaph is:

“WASHAKIE, CHIEF OF THE SHOSHONES,
A WISE RULER,
ALWAYS LOYAL TO THE GOVERNMENT AND HIS WHITE
BROTHERS.”

Washakie died February 20, 1900, and with him the chieftanship of the Shoshones has passed away. Before his death Washakie gave 160 acres of land for a Church school, the gift being ratified by a special act of Congress. It is a most excellent site close to the Agency. Here Bishop Talbot built a church and school, the latter a fine brick building accommodating twenty girls. Here the daughters of the chief and headsmen of the tribe have been educated, among them Washakie's daughters and eleven of his granddaughters. Several of those present on the rolls are the daughters of former pupils. The Rev. John and Mrs. Roberts, now in charge of the school, have been stationed on the reservation working among the Shoshones and Arapahoes for twenty-eight years.

The Arapahoes

This tribe of the Algonquin family are only tolerated by the Shoshones, and still retain their distinct tribal government and customs. They are hereditary enemies of the Shoshones and even now live apart, and, as their language differs, they can hold no communication with each other, except by the sign language, which is similar to that used by deaf mutes. The manner in which they came to the reservation il-



ARAPAHOE VILLAGE.

illustrates the laxity with which Indian affairs were formerly administered by the government. In 1876, after Indian outbreaks had been quelled in South Dakota, there was concluded a treaty between the United States and the Sioux, Cheyennes and Arapahoes, in which the Arapahoes agreed to live on a reservation provided for them in Indian Territory. The whole tribe left their home in Black Hills and set out for their new abiding place, but when they reached the Platte River in Eastern Wyoming, a division of the tribes took place. Part of the band kept on towards the South, while part resolved to remain where they were until some other place was provided for them. Permission was asked to bring them to the Wind River Reservation; the government agreed to this move, provided the Shoshones offered no objection. Through the intervention of Washakie, the consent of the Shoshones was granted, but the Arapahoes have never been welcome guests on the reservation. By the enforced residence of these two tribes on one reservation a strange thing has happened. The Sun Dance brought by the Arapahoes and now given up by them, has been adopted by the Shoshones.

The Chosen People

The Arapahoes are the tallest Indians on the continent and in many ways they are a peculiar tribe. They call themselves "He-Nau-nau-a-nau-au" (the chosen people). They worship God under the name of "He-ja-va-ne-au-thau" (the stranger on high). Their religion, past history and traditions have been preserved, handed down orally, by a secret order of elders among them called "Je-na-je-he-na-ne," who are initiated with fasting and prayer. Their tradition of the creation and of the deluge is similar to the Bible story. They believe in the resurrection of the body at

the last great day, and the life everlasting in "Our home." Their token of God's love and protection is their sacred pipe, "The chariot of God," as they call it, because it has led and protected the tribe on its pilgrimage through the ages, and the spirits (shades) of dying Arapahoes, they believe, are carried by it to the presence of God. Many of their sacrificial ceremonies and sacred rites resemble those of the Israelites. They have a definite tradition that they came to this new world by the way of the northwest, crossing over on the ice—that they left the old world to escape from oppression, that their country had been conquered; they themselves cruelly treated and their children slain by a nation they call the "Neauthan" (strangers, Gentiles). It is by this name that they now call the whites. Their antipathy to the white race has been for some generations very strong, and the enemies of Christianity among them still call it "The alien's religion," but this feeling is fast passing away—for the bulk of the tribe is now Christian. The gospel of St. Luke was published for them in Arapahoe by the American Bible Society. The Prayer Book, it is hoped, will soon be in their language. The greater part of it is translated, but not yet in print.

The Rev. Sherman Coolidge and Other Missionaries

Here the Rev. Sherman Coolidge, a full-blood Arapahoe Indian, labored with his wife until 1910, when he left for Oklahoma. Bishop Thomas has now placed the Rev. Leonard K. Smith in charge of the evangelical work on the reservation. He has under him Herbert Welsh and Henry Lee as catechists; both are Arapahoes; Mr. Smith is also assisted by Miss Adeline Ross and Miss Charlotte Briggs. Miss Briggs, under the direction of Miss Hemmingway, Miss Carter's successor, continues the work in the famous lace



THE REV. SHERMAN COOLIDGE.



A NEVADA WICKIUP.

school, and has classes in lace-making for the Arapahoe, and soon it is hoped a class will be started for the Shoshone women. Attention is especially devoted to those who were formerly school girls.

NEVADA INDIANS

A Nevada Reservation.

Nevada has a little over 5,000 Indians as its wards, chiefly Shoshones and Pai-Utes, on four reservations: the West Shoshone Reservation in the north central edge of the State, known now as the Duck River; the Moapa River Reservation in the southeastern part; the Walker River in the southwestern, and the Pyramid Lake in the western part. The Church has a mission at Pyramid Lake, where Miss Marian Taylor has worked for fourteen years teaching the women and children, and where a clergyman is needed to reach the men. Miss Taylor died in May, 1910, and since then no missionary has been sent to the 5,000 Indians in the State of Nevada. Should funds become available for this purpose, we have an excellent frame church and comfortable rectory at the Pyramid Lake Indian Reservation. The eight or more Indian children in the Sunday-school are using the text-books provided by our Sunday-school organizer. They are doing better work than is usually the case among white children, but they need the spiritual care and oversight which a faithful priest and pastor can give.

UTAH

The Utes, the Uintahs and Whiterivers are mainly settled in the northeastern part of the State, on the Uintah Valley Reservation. The Ute Indians are a remnant, dwelling chiefly on small streams that supply them with water to irrigate their tiny farms. The

country is bleak and barren, with great mountains; but little vegetation. Sand storms are an uncheerful substitute for thunder storms.

In 1865 the government made a treaty with the larger tribes, whereby the Ute Indians withdrew from other parts of Utah to the Uintah Basin, in the north-eastern part of the State. There were then 5,000 Indians. The government promised them \$25,000 annuity money for ten years, \$20,000 for twenty years, and \$15,000 for the next thirty years. In addition to this, houses were to be erected, fences built and \$7,000 a year spent in helping to teach the Indians to develop various industries. In 1880 the population was increased to over 6,000 by the removal, from Colorado, after a bloody war, of 1,200 Uncompagre and White River Utes.

In 1911 it was estimated that not over 1,500 Indians survived. This awful decrease was due to lack of the necessities of life in a barren country—plagues of disease—acts of lawlessness by renegade white men, and punishment inflicted on Indian mischief-makers by angry white men.

Indian Missions in Utah

In 1897 Bishop Leonard began the first missionary work among these Indians. Miss Lucy Carter has been in this work since that time, and Mr. and Mrs. Hersey began their work in 1899. The buildings at Randlett were completed in 1901, and last year we enlarged and improved the rectory. The St. Elizabeth's Mission House was built at White Rocks in 1902, and the Church in 1905.

In the summer of 1908 the Indian Commissioner, despairing of securing faithful civil service employes, proposed that the Church organize a school staff. This was done, and later, acting on former precedents on



UTE INDIANS, ELK AND FAMILY.

other reservations, this staff was transferred to the government service. In this way, Miss Carter became matron of the Government School, and Mrs. E. M. Molineux, Miss Helen Weston and Miss Florence Fairlamb came to Utah to be teachers. Mr. Hersey was advanced to the priesthood in 1909. In 1910 Mrs. Molineux resigned, and Miss Weston was made field Matron at Randlett, the Church paying \$300, or one-half of her salary. In this way the efficiency of the Government School was greatly increased and a new field missionary secured for the Indians in the southeastern part of the reservation. In the meantime, work in the Mission House was strengthened. Dr. Mary L. James, a trained physician and surgeon, came to work with Miss Camfield; and Mr. Martin Hausmann, to be a lay reader, Sunday-school superintendent, and to do the man's work about the mission.

The town of Randlett was named for Col. Randlett, who was some years ago an honest and wise Indian agent. Three years ago each Indian was allotted a definite piece of land, and all the rest was thrown open to white settlers; already there are at least 6,000 white people on the reservation. It is therefore a critical time for the race, as they are in danger of acquiring the vices, rather than the virtues of civilization. The curse of drink is their greatest temptation. It was an old Colorado war cry, "The Utes must go," and "The only good Indian is a dead Indian," and unless the Church helps civilize and Christianize them it may become a Utah war cry too.

White Rocks

The Indian children attend a government boarding-school at White Rocks, but in this school there is no religious instruction. This is given in our Sunday-school, which all the children are required to attend.

The Ute Indians have never been satisfied. Two years ago Red Cap, a White River Ute, persuaded about 400 to follow him "to a land where there were no white men." They nearly starved to death in South Dakota and were very glad to be sent back to Utah, and this experience has made them more reconciled to their fate.

The Sun Dance

The Sun Dance still continues with former excesses checked. Mr. Hersey is wisely neutralizing their effects. Education in the school is doing the rest. He has instituted an Easter feast. He kills the fatted calf, spreads huge tables and summons all the Indians, and he follows the feast with athletic sports. In July these Indians are wont to celebrate the Sun Dance, their nearest approach to worship. They worship the sun, and pray to it to remove what illnesses they may have had among them. Long poles are carried in procession, and, after weird chanting raised into place, as we have seen done in other dances. Before they are raised a sham battle is fought. Then a play is acted, with an Indian dressed as a buffalo, and others as cowboys to lasso him. It is symbolic of the passing of the buffalo. They then build an enclosure of green boughs around the poles. After anyone once enters it, he can not leave it for three days and nights, and he is required to fast all the time. The dancing is continuous, relays relieving each other. All the dancers are naked, save for the loin-cloth, and their bodies painted a brimstone color. At night the scene is lit by a centre fire. The huge drum beats the time. White men pay a quarter each to enter the enclosure and to watch the dances. The government has tried for years to close up all such dances, as the Indians work themselves up into religious frenzy, and the moral after-effect is very



COLONEL BYRNES AND LIEUTENANT STYER AND THE UINTAH INDIANS.



INDIAN DANCE.

baneful, and they have successfully prohibited the cutting with knives, which was part of the ceremony in past years.

Captain Dave Numina, Chief of the Pai-Utes

Captain Dave Numina, the chief of the Pai-Utes, exhibits a high type of Indian manhood. In a broad investigation recently made of the squaw-man, that is the white man who marries an Indian girl, falls heir to her allotment of 160 acres of land and has a similar allotment for each child—it has been found that, with few exceptions, such unions produce happiness, faithfulness and good homes and also an unusually high type of man and of citizen. The result of a Church marriage, and the product of genuine affection is, in almost every instance, a distinct gain to the country, to society, and an honor to the nation. No disgrace attaches to the union, and both are well received into white society. Moreover, the “little red hen,” as she has been called, has the desirable quality of staying at home and attending to her household duties, as she ought to, to the invariable satisfaction of the husband. As a mother, she is unexcelled.

The Pai-Utes

The name Pai-Ute, is really a term of much confusion, applied to several of the Shoshonean tribes, all through Utah, Arizona, Idaho, Nevada, Oregon and California. In fact, the Indians of Walker River and Pyramid Lake, according to best authority, are not true Pai-Utes, but seem to be related to the Bannocks. All, however, belong to the Shoshonean linguistic family. This branch are often called Paviotso. They live in tents (wickiups) and are a peaceable, strong, active, industrious people, meriting our ablest efforts to better their conditions.

QUESTIONS ON CHAPTER VII, PART I

1. What work is being done by the Church among the Indians in Montana?
2. Tell the story of Chief Joseph and his Nez Percés.
3. What is being done at Fort Hall and where is it?
4. Who was Washakie? Tell the story of his life.
5. How did the Arapahoes and Shoshones come together, and what relations subsist between them?
6. How many Indians in Nevada? To what tribe do they belong? What is being done for them by the Church?
7. How have the Utes been treated, and with what result? How has the Church worked with the Government?
8. What extraordinary exception to the race of half-breeds is found as a result of marriage between these Indians and white men?



HOPi SILVERSMITH.

CHAPTER VII

PART II

NEW MEXICO INDIANS.

Pueblo Tribes of the Southwest

We return now to the south and journey westward to New Mexico, where the Pueblo tribes are situated, together with a few Apaches. They occupy about 1,070,000 acres, and represent twenty tribes in all. The old Spanish grants were confirmed by the U. S. Government. The total of Indians there equals about 10,000. As would be natural, almost all the Pueblos are Roman Catholics. Of the multitude of Indian tribes, few, if any, exceed in interest these Pueblo or Village Indians. They are direct descendants of the ancient Aztecs of Mexico, and in their character and habits they preserve many traits of this remote ancestry.

There are five chief tribes: the Pueblos proper, the Moquis or Hopi Indians, settled mainly in Arizona; the Zunis, the Pimas, and the Papagos.

Characteristics

These tribes are all semi-civilized, cultivating the soil, following horticulture, basketry, pottery, etc. They are brave, gentle, industrious; a striking contrast to the Indians of other sections of our land. They are hospitable to strangers. They were all under the old Spanish missions. The Zunis have been especially investigated the past few years, and an interesting reverence for and worship of water, particularly of the sea and of springs, has been found to exist among them. They dwell chiefly in New Mexico and Mexico, and

the worship of Montezuma son of the Great Spirit, still survives; with many mystic rites and ceremonies. Each of these tribes has a special feature of note. The Pimas are noted for courage, in their wars on the savage Apaches; the Moquis for gentleness and industry; the Papagos for physical development. They all dwell on elevated mesas or table-lands or in chambers cut in perpendicular walls of rock.

In the west central section of New Mexico, lies Acoma, named after the title of a tribe, the Acoma, people of the white rock, a pueblo situated on a rock mesa 357 feet high. It is considered the oldest inhabited town in the United States.

The early Spanish chroniclers mentioned it in 1539 and stated that it then had about 200 houses. In 1696, the town had 1,500 Indians. In 1902 they had dwindled to 566. They are expert potters and skilled in agriculture, but know little about weaving.

Isleta

A little further east, in the same state, on a little delta or island between a mountain torrent and the bed of the Rio Grande, is Isleta, named from a Spanish word, islet, or island. It is a Tigua pueblo, occupied as early as 1540, the seat of the Franciscan mission of San Antonio de Isleta. In 1680 the population of Isleta was 2,000. Spaniards came and intermarried with the Indians. Later, in times of warfare, many Isleta Indians settled down in Texas, on the Rio Grande, at Usleta, a few miles below El Paso, the Isleta of the South. The Northern Isleta was refounded, and, according to Bancroft, the present pueblo built about 1709 by scattered families of the Tigua. The population is now about 1,100.



A HOPI RUG WEAVER.

Navajo Reservation

Up in the northwest corner of the state is the San Juan River, along which are some old Indian dwellings of these same pueblos. In the same region lies part of the great Navajo Reservation, but most of the Reservation lies in Arizona.

ARIZONA INDIANS

Arizona is the land of the Cliff Dweller.

We have almost 39,000 Indians in this territory, of many tribes, though in the main Yuma Apaches, Hopi, Navajo, Pima and Walapai. There are eleven Reservations, not all of which we shall be able to visit. In the northeast corner is the great Navajo Reservation. Next to them are the Moquis. Fort Apache and the White Mountain Reservation are farther south. Toward the south central is the Gila River Reservation. At the northeast corner is the Hualapao Reservation. The Salt River Reservation is north of the Gila, and the Papago in the far South.

The Navajos are the largest tribe, numbering 16,000 souls, in the upper eastern corner, extending into New Mexico.

The Navajos, unlike other Indian tribes, do not belong to a vanishing race. On the contrary, they are rapidly increasing. In 1868 there were 8,000 of them in the United States. Today the estimate is 30,000. The percentage of mixed bloods, too, is exceedingly small. The tract of 15,000 square miles allotted to them on this particular reservation is larger than the states of Massachusetts, Connecticut and Rhode Island combined, and yet, for their way of living, too small, so that they have had to spread over on the adjacent public lands. This tribe knows almost nothing of com-

munity life, but are individualistic. They are mainly engaged in sheep-raising. It is not uncommon to find families with herds of more than 5,000 sheep.

Navajo Mission Hospital at Fort Defiance, Arizona

We have a splendid hospital among them, the Indians giving the land for this purpose. The hospital of the Good Shepherd was established on the Navajo Reservation in 1897. It has an ideal location about one mile from the Indian Agency at Fort Defiance. Miss Eliza W. Thackara is in complete charge and everything is in her hands. Others have helped, but she has managed the whole enterprise. Buildings have been added as needed and as funds were secured. By special arrangement with the Indian Office, Miss Thackara has the services of Dr. A. M. Wigglesworth, the Government Agency physician, both competent and thoroughly interested in the work and its results. In all that vast 15,000 mile tract, with its 30,000 human souls, there is not another spot where medical and surgical aid can be secured. Successful medical treatment is utterly out of the question in an Indian hogan. A hogan is the only home the Indians of Arizona know. It is an oval-shaped shack of one room, usually about 12 feet long, 9 feet wide, and not over 7 feet high, built of cottonwood and plastered all over with adobe or clay, to make it as windproof as possible. It has no windows, and an opening in the roof serves for chimney and ventilator. These hogans are, at best, not particularly inviting.

Patients come from all over the Reservation, and when the hospital is overcrowded, many have to wait, sometimes long periods, until room may be found to welcome them. Lack of means greatly limits the fullest results, even when cases are admitted, as for example a surgical operation that required a special ap-



SQUAW AND PAPOOSE.

paratus costing \$25, which the meagre resources of the hospital rendered out of the question. The operation of the plant at best is costly, the nearest railroad station being thirty-five miles distant at Gallup, New Mexico. Miss Thackara has to have a team of horses to convey sick people to the institution, trips that often occupy three and four days, with consequent expense. As the needs grow, so does the cost of maintenance. It amounts already to \$5,000 a year, and ought to be at least \$7,000, all of which has to be secured from interested friends. What are you going to give towards this blessed work? "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me."

Now a chapel has been built hard by the hospital, a memorial to Miss Cornelia Jay, of New York, the wood trains of pack mules and Indian ponies bringing in the lumber and stone. Here Miss Thackara assembles for daily services her converts and convalescents. Soon an Indian deacon will appear on the scene; followed by an Indian priest. Surely, God is working His purpose out.

Miss Thackara took up work at first in the Indian service that she might support a brother dying of the dread white plague, tuberculosis. She, the daughter of a priest of the Church, was not under Civil Service, and would have been thrown out, had not the opening come for an even larger field of helpfulness in this Navajo Reservation. Bishop Kendrick considered her the most remarkable Christian woman of her generation. Commissioner Leupp calls her work the most successful mission to the Indians, and urges this living Gospel for the bodies as the most effective way to reach the souls and lives of the Indians everywhere.

The first service was held in the new chapel October 22, 1909 the Holy Communion being celebrated and

eleven Navajo children baptized. The results are remarkable. Polygamy is being broken up, additional schools are being secured, trades are being fostered, and the awakening of the Navajos is a reality, in place of the fond dreams of a decade ago.

The Hopis

Next to the Navajo Reservation, lies that of the Hopis or Moquis. The name Hopi means "peaceful ones." They are a body of Indians occupying six pueblos on the reservation, speaking the Shoshonean dialect. Their own name is Hopi; the term Moqui or Moki being a name given by others, meaning "dead." They were discovered by Spaniards in 1540, and for the next two centuries were ministered to by Roman Catholic Spanish missionaries.

The Painted Desert

The Hopis live on what George Wharton James calls "the Painted Desert," along the Grand Canon of the Colorado River. Well does he term that river of the barren desert the Vampire of the Painted Desert, the fiendish, evil-souled river, that sucks the life-blood of reviving water from the heart of the burning sands around it, draining every vestige of power and every tiny raindrop that might support vegetation. The sluggish waters of the Little Colorado River will rise several feet in a night and in a few hours the desert will be as waterless and dead as before, scorching men and beasts with burning sandstorms. One passes from piercing, freezing snow storms to *brilliant* rain and lightning storms; then gazes on such a landscape of colors as exists nowhere else in all the beautiful world God has given us. It is a desert, inhospitable, barren, forbidding; yet thousands of people make it their chosen home. They are the Bedouins of the United



A HOPI MAIDEN.

States, who rival in picturesqueness their namesakes of the river Nile. The Painted Desert, as such, is no special place. It is of wide extent, everywhere, where the conditions of such exquisite coloration exist; only it is more common in the wild wastes of Utah, Nevada, New Mexico, Colorado and Arizona. It is peculiarly common to the home of the Mokis, or Hopis. The Navajos, the Wallapai and the Yavasupai all live under the same scenic conditions. (We would commend James' book, "The Indians of the Painted Desert Region" to our readers for special study along this line.)

Encampment on the Desert

"Strange peoples live in this desert region; intelligent farmers who for centuries have scientifically tilled their land, yet who cut off the ears of their burros so that they will not steal corn; Indians who dance through fierce flaming fires, cut themselves with whips of cactus, run races over hot, scorching sands, and handle deadly rattlesnakes in an endurance dance for worship; people who pray by machinery, who plant prayers as a farmer would seeds, who smoke tobacco as a 'Holy Communion,' people who are pantheists, sun worshippers, snake dancers, and who yet have churches and convents as extensive as a cathedral of modern times."

Houses of Hopi Indians

They are people, too, who, in their native conservatism, will not alter their ancient faiths or mend their ancient ways and superstitions or build modern houses. Secret societies for men and women, as ancient as their tribal mountains, with pass-words, lodge rooms, signs and traditions more complex than similar organizations of Europe or America, baffle fraternal

investigation. Journeying across this fearsome, delightful region, one comes to the several mesas or mounds of the Hopis, who, according to Bancroft, were probably the original cliff dwellers.

Characteristics of the Hopi Indians

The Hopis are rather small of stature; but muscular and agile, with reddish, brown skin, and hair unusually straight and black. The men wear it "banged," the married women in two long braids. The man knits, while the woman weaves the basket. As the young girl reaches maidenhood she puts up her hair in two whorls at the side in imitation of the squash blossoms, the Hopi symbol of fertility. In mental traits, the Hopis are the equal of any race.

Basketry, Weaving and Other Industries

They excel in basket weaving and turn out wonderful weaving exquisitely colored by dyeing. The Hopi rugs command a high price and are considered equal to the famous Navajo blankets. In pottery few can excel them. They are always industrious, keen at bargaining, and of quick perceptions. They are hospitable, frugal, and unusually peaceable, as their name indicates. Maize is their staple food, but as a rule they do not enjoy farming.

A Hopi silversmith plies his trade in a rather primitive fashion, but makes very artistic beads, pins and other ornaments much prized by white travelers.

The Hopi Religion

The Hopis are essentially a religious people, much of their time being devoted to ceremonies for rain and the production of crops. Among them we sometimes see a sweet young maiden with her prayer-basket.



HOUSES OF HOPI INDIANS.



A HOPI MOTHER.

Christian missionaries have not altered very much their old polytheistic and pantheistic beliefs and superstitions. Their greatest gods are deified nature powers. They are strictly chaste, though polygamous and monogamous in sections. Fetishes, amulets, charms and mascots are extensively used. Fraternities are formed to perform the sacred dances, especially the snake and antelope dances.

Their Houses

The houses are built, like all pueblos, in tiers, chiefly of adobe clay. In none of the older houses is there a doorway at the first floor. This is for protection. They are entered by a ladder. The interior is crude in the extreme, the walls hung with highly painted baskets, and pottery. Religious altars are often seen, with offerings for the departed spirits, as with all savage people.

It is only of late years that windows and doors were introduced into some of the houses. Many of the houses are built in terraces, two or three stories high, the second one set farther back than the lower, so that part of the lower roof can be used as a playground for the children. At Zuni and Taos, two of the pueblos, some houses are six and seven stories high, but with the Hopis they never exceed three floors. The Hopi houses are all built and owned by the women, while the men do the knitting and weave the women's garments. So that local customs, after all, determine occupations among races. Being an intensely religious people, the priest is always summoned at the erection of a new house. Prayer plumes are placed here and there, sacred meal is lavishly scattered, and prayers are weirdly chanted, in propitiation to the gods who preside over house construction. This is quite after the fashion of the Chinese.

The Snake Dance

The Hopi snake dance is the ceremony that has made the Hopis most famous. The snake dance alternates successive years in each village with the flute dance; three times on even years and twice on odd years, in the five pueblos. It occurs in August, under the combined snake and antelope fraternities of native priests. It lasts nine days.*

The Indian Kachina or God Dance

Another fraternity among the Hopis keeps up the God or Kachina Dance. In this the men wear masks, and impersonate sacred beings. This dance is not so well known as the Snake, Sun, Bear and similar dances. Dances serve a purpose with all races, either emotional excitement, exercise, musical rhythmic motions, or religious meaning, all of which are closely akin.

Arizona Apaches

There are in Arizona a number of Apache Indians, Yuma Apaches for the most part. The Apaches and the Navajos are of the same stock; but ever since they were known to white men, there has been a marked difference between them. The Navajos were always a more agricultural people. They held land when they got it and held it firmly. The government has until recently treated them barbarously, once placing them on land at Bosque Redondo, where there was no water, but black, brackish stuff, unfit to drink, no fuel within ten miles but roots; and no soil for the cultivation of food. Yet 10,000 Indians were once placed there to die. When at length they were sent to the proper reservation, 3,000 of them had been "subdued" to death by our humane government.

*See Snake Dance, by Miss Marion L. Oliver in National Geographical Magazine for February, 1911.



KACHINA OR GOD DANCE.



A YAVASUPAI FAMILY, ARIZONA.

The Colorado River Agency

On the Colorado River Agency in Arizona we have the Mohaves, the most populous and warlike of the Yuma tribes. Ever since known to history, they have dwelt on both sides of the Rio Grande River, chiefly on its east side. They are famed for the artistic painting and tattooing of their bodies. Although a river tribe, they have no canoes. They number about 1,600, of whom 500 are at the Colorado River school.

Yavasupai Reservation

On the Yavasupai Reservation, the small remnant of the Yavasupai tribe, also of Yuma stock, are placed. On the way, we pass the beautiful Bridal Veil Falls, 175 feet high. This tribe is the only one that has borrowed the pueblo ideas and customs, for the Yumas all build hogans or use tents, while the Pueblo Indians construct the adobe houses. It is likely that some Pueblo tribe became incorporated with them at some period and brought them to an advanced culture. In the summer, however, they construct thatched huts, similar to hogans.

Our Mission at the Colorado River Reservation

Mr. Hersey is doing good work also among the Mohaves at Colorado River Reservation, but nothing, so far as we know, among the more distant Yavasupai. Cousins to the Yavasupais are the Walapais, who are on a reservation of the same name. They number nearly 1,000; but nothing had ever been written about them until Mr. James covered their interesting history and work in the Painted Desert. It is worth careful study.

The Pima Church at Sacaton has a membership of 500, and is the largest of any church in Arizona. A German missionary, the Rev. Charles Cook, heard of them from an army officer in 1870. Since that date, he

has labored among them with marvelous success. The results of his single-handed endeavor are 1,100 converts, baptized Indians, and nine Indian helpers. Surely these labors are worth while.

QUESTIONS ON CHAPTER VII, PART II

1. What are the five tribes of the Indians of the Southwest, and where are they located?
2. Give some account of their civilization.
3. What Indians are settled in Arizona?
4. How many reservations in Arizona?
5. What great peculiarity marks the Navajos?
6. Tell something of the Hospital of the Good Shepherd and its founder. Who bears testimony to the value of this work?
7. Describe the country where the Hopis live, their industries, and religion.
8. What other Indians are in Arizona?
9. What work is the Church doing and where?



YAVASUPAI SQUAW AND PAPOOSE.

CHAPTER VIII

INDIANS OF CALIFORNIA
THE NORTHWEST AND
ALASKA

CALIFORNIA,
OREGON,
WASHINGTON,
ALASKA.

CHAPTER VIII

INDIANS OF CALIFORNIA

The Indians of California are among the least known groups of natives of North America. They are less warlike than other tribes of the continent and offered little resistance, and that always ineffectual, to the seizure of their territory by the whites. The native population of California was broken up into a great number of small groups. These were often somewhat unsettled in habitation, but always within very limited territories, and were never nomadic. The dialects of almost all of these groups were different, and belonged to as many as twenty-one distinct linguistic families, being a fourth of the total number of dialects found in all North America. These languages were so many that California must probably be regarded as the region of the greatest aboriginal linguistic diversity in the world. Three larger stocks have found their way into California, the Athabascan in the north, and the Shoshonean and Yuman in the south.* Two of these distinct stocks disappeared prior to the American occupation, and one other is now confined to Oregon.

California has fifty-seven counties, fifty of which have Indian settlements; reports of 1906 give an Indian population in California of a little more than 17,000, of which 5,200 are reported as living on reservations—thirty-five hundred of these are in Southern California. There is thus a non-reservation population of about 11,800. Estimates of the Indian popu-

*Handbook of American Indians. Vol. I. p. 190-191.

lation of a century ago vary all the way from 100,000 to 750,000. Dr. Hart Merriam, of the Biological Survey, estimates 260,000. A decrease in the Indian population of 94 per cent. in a single century and mostly within forty or fifty years, is certainly exceptional and a fact in which we can neither take pride nor escape responsibility. Causes contributing to this state of affairs are violation of faith on the part of the government, and the fact that for nearly forty years after the American conquest of California, from 1846 to 1884 an Indian could not acquire land under the federal land laws. He was not a citizen and therefore could not take up land. He was not an alien and therefore could not be naturalized and become a citizen.*

Early Missions in California

The first religious service of which we know in California was the one already mentioned, by the Rev. Martin Fletcher, of Sir Francis Drake's expedition in 1669. The first established missions were those of the Roman Church, begun in 1769 and lasting about sixty years. The first mission was at San Diego and was the first white settlement within the limits of the present state; it was followed by twenty other Franciscan missions, founded at intervals until the year 1823 in the region between San Diego and San Francisco Bay, and just north of the latter. With very few exceptions the Indians of this territory were brought under the influence of the missionaries with comparatively little difficulty, and more by persuasion than the use of force. The number of Indians at each mission varied from a few hundred to two or three thousand. There were thus in many cases settlements of considerable size; they possessed large herds of cattle and sheep

*Mr. C. E. Kelsey, Special Agent for California Indians, Report, 1906.

Handbook of American Indians. Vol. I. p. 873.



THE INDIAN SCHOOL AT RIVERSIDE, CALIFORNIA—SCHOOL BUILDING.

and controlled many square miles of land. Theoretically this wealth was all the property of the Indians, held in trust for them by the Franciscan fathers. In 1834 the Mexican Government, against the protests of the missionaries, secularized the missions. By this step the property of the missions was divided among the Indians and they were freed from the authority and restraint of their former masters. In a very few years, as might have been expected, and as had been predicted by the fathers, the Indians had either been deprived of their lands or had squandered them, and were living in a hopeless condition. Their numbers decreased rapidly; today in the region between Santa Barbara and San Francisco there are probably fewer than fifty Indians. In Southern California there are still about 3,000 of what are known as Mission Indians; these are, however, all of Shoshonean and Yuman stock.*

Missions at the Present Time

At the time the missions were broken up there were about 34,000 baptized Indians attached to the various establishments. It seems never to have occurred to the Spanish or Mexican people of that day that a mission could possibly exist without government support. Since then the Roman Catholic Church has done very little for the California Indians. They are claimed to be descendants of the Mission Indians, and stations have been established at Le Moore, Ukiah, Hopland and Kelseyville, with about 500 adherents. In Southern California all Indians are supplied with missions.† In

*Handbook of American Indians. Vol. I. p. 784.

†Bishop Johnson, of Los Angeles in Annual Report to Board of Missions, 1910, says that the appropriation of \$1,000 keeps two faithful, earnest women in the field. They are doing excellent Social Service Work, and are also training the children in the elements of the Christian faith.

Northern California very little is being done. The Presbyterians have much work at Hupa, Chico, Fall River Mills, Bishop and North Fork. The Methodists at Round Valley, Ukiah, Potter Valley and Upper Lake. The Baptists at Auberry. All of these together, Roman and Protestant, have less than two thousand adherents. There are about 14,000 Indians in Northern California, of whom 10,000 are openly and frankly heathen.*

Of the work of our own Church, Bishop Moreland writes: "This (the Indian) department of our work is at a standstill, the appropriation of \$500 per annum being only sufficient to provide occasional ministrations and supplies for the station at Hupa, and visits to the scattered Indian camps on the Klamath River and along the northern coast line. There are about 12,000 Indians in the district not yet reached by Christian influence. A plan is now under way whereby, in harmony with other Christian bodies, we may take a part of this pressing duty. Lack of funds is the chief difficulty. Two noble young women of the Church acting as government matrons among the Karak tribes are doing real Christian service. Both are communicants of the Church. If a Karak league could be formed, similar to the Niobrara League, which held up Bishop Hare's hands so effectively, we might bring hundreds of heathen Indians into Christ's fold."†

"Church organizations of all kinds in California have a struggle for existence and missionary matters are usually left to the Home Missionary Boards, situated mostly in New York. From these we are seemingly much farther removed than China."‡

*Mr. C. E. Kelsey, personal letter.

†Annual Report to Board of Missions, 1910.

‡Mr. C. E. Kelsey, personal letter.



A CAYUSE CHIEF.

INDIANS OF THE NORTHWEST

There are six Indian reservations in the state of Oregon; but as no money appropriation has been made for this needy work by our Board of Missions, Bishop Scadding can only give a limited visitation to the schools. He reported that he spent a day at the Chemawa Reservation school, in Marion county, examined the schools, conducted service, and preached. There are 220 Indian girls and 350 boys at this school. The government has a fine group of buildings. The bishop is to give yearly courses on the Life of Christ and on the Church, with the stereopticon lantern.

In the other diocese, Eastern Oregon, under Bishop Paddock, which comprises the rest of that state, east of the Cascade Mountains, we have the splendid Umatilla Reservation, in the northeast corner, and Wallawalla; the first belongs to the Wailatpuan and the last two to the Shahaptian family.

A Cayuse Chief.

Oregon has about 3,690 Indians within her borders, from about twenty different tribes. Among the Cayuse at Umatilla, is Tin-te-mit-si, headman of the Cayuse, a grim old warrior. The Columbia River borders the northern edge of Oregon, and many Indians live upon it. A little later, we meet Sees Yuse, the head medicine man of the Columbia River region. He is a reminder of the ancient superstitions that are so rapidly passing away. The Indians of Washington State number some 8,500 in the diocese of Olympia and Spokane. They are of very many tribes—Cayuse, Chinook, Coeur d'Alene, Nez Percés, Pend d'Oreille, Yakima, Klikitat, Spokane, Dwamish; these are the most well-known, though

there are dozens of other tribal remnants of peculiar names.

Washington Reservations

While there are some twenty Reservations in this state alone, the majority of those in the portion west of the Cascade Mountains can be combined in the term Tulalip Indian Agency. Beyond that there are large Reservations in the northeast, the Colville; south of that the Spokane; far south the Yakima, and a number of smaller ones along the east edge.

The Tulalip Indians

Strictly speaking there is no tribe of Indians called the Tulalips. Nor has there ever been. It is the name of an almost land-locked bay in the region of Puget Sound. The reservation, or rather agency, embraces five reservations, the Lummi, the Swinomish, the Muckleshoot, the Port Madison, and the Tulalip proper, in all about 1,500 souls. They are all under the care of the Roman Church. The government has a fine series of buildings, good schools, etc. The Indians are mostly fishermen and lumbermen. The Puget Sound Indian is, unfortunately, generally improvident, and does not save much money. The Frazer River Indians, to the north of the section, known as the Skale Indians, give the Redskin Passion Play at Skwa, a hamlet on the Skale or Frazer River. They have done this for twenty years in tableaux, reproducing the life of our blessed Lord, at the end of a week of religious celebration. In this play from 3,500 to 5,000 Indians from all over the great Northwest will participate. Hundreds journey towards the Frazer River from Washington, Oregon, etc. Indians from Alaska, from British Columbia come down by boat and

canoes and dog trains. Scores of tongues and dialects mingle in the religious ecstasy. A city of tents and wigwams arises on the plain, where is set the tiny village of Skwa. This great play is given in June, under the patronage of the quaint little mission church of this hamlet. To the Northwest, the Passion Play at Skwa is of as real significance and intense interest, as is the far more famous ceremony conducted at the old Bavarian village of Oberammergau.

ALASKA

Discovery of Alaska

*While Frobisher and his successors were groping for a northwest passage to Cathay, the Russians by overland conquests were steadily advancing toward that land of promise. Between 1560 and 1580 the Cossack Irmak crossed the Ural Mountains and conquered Siberia as far as the Obi River. Thence, urged on by the quest for gold and peltries and the need of subduing unruly neighbors, the Russian armies pressed eastward, until in 1706 the peninsula of Kamtchatka was added to their domains. At that period the northern Pacific and the wild coasts on either side of it were still a region of mystery. On the American side nothing was known north of Drake's "New Albion," on the Asiatic side, nothing north of Japan. Some still believed that the two continents were joined together; others held that they were separated by a strait. Peter the Great wished to settle such questions and ascertain the metes and boundaries of his empire, and in 1724, shortly before his death, he appointed the Danish Captain Vitus Bering† to the command of an expedition for exploring the eastern shores of Kamt-

*Discovery of America, Fiske. Vol. II. p. 547.

†Incorrectly spelled Behring.

chatka and Chukchi peninsula to see if any strait could be found there.

In one respect this was an enterprise of unparalleled difficulty, for the starting point of navigation was some 5,000 miles distant from St. Petersburg and more than half this distance was through a howling wilderness. In the early summer of 1728, Bering launched his stout little ship *Gabriel* and on the 11th of August sighted the island which he named St. Lawrence. He sailed into the Arctic Ocean and passed back without seeing the American coast forty miles distant. He found an end to Asia and completed the proof of the existence of a continuous seacoast from the mouth of the Lena River to Kamtchatka.

Alaska, "The Great Country "

Alaska has an area of nearly 600,000 square miles and a population today, native and white, of about 90,000. Norway, lying in the same latitude, has an area of 124,000 square miles and a population of over 2,000,000. Alaska is a country of magnificent distances and has been described as the wonderland of the North. It has been practically discovered within the last twelve years. Mining is at present the principal industry in Alaska. The discovery of gold is the brightest aim of the pioneer adventurer; many "discoveries" have been made and will continue to be made because Alaska is large and that it is a gold region has been proved. In the "placer" mines of the gold fields communities and towns fluctuate; rise or fall because the interests are for the individual, but while they last they mean much in the way of population and business. In Southern Alaska, gold is found in quartz; copper and coal; this means the presence of a permanent population. The coal in Matinsburg, Kyak sections, the copper in the Bonanza, Niyina sections, all

point to a development and permanent growth that guarantee the prosperity of Alaska.*

One of the most valuable assets of Alaska is the fisheries. The product of this industry amounts to \$11,000,000 a year. The men engaged in this business come from the States and the harvest is reaped within a period of three months. No particular benefit accrues to Alaska in consequence of this industry, no buildings are erected, no church aided out of this vast revenue, with few exceptions the natives are not even employed in the work. It is hoped that agriculture will become an important asset in the future of Alaska. It has been demonstrated in many sections that the ground is fertile, the weather conditions not impossible, and vegetables of a superior quality, as well as some of the grains, have been produced with great success.*

The Native Races of Alaska

Two distinct races are found in Alaska: the Eskimo and the Indian. The Eskimo race inhabits the coast from Prince William Sound, Alaska, all along the northern coasts, islands and inlets to Hudson's Bay, Greenland and Newfoundland. The Eskimo in Alaska are represented by two tribes, the Eskimo proper and the Aleuto, or inhabitant of the Aleutian Islands. The Altu and Atka families are Aleutians. While the Eskimo live, as a rule, on the coast some tribes have encroached upon the interior, along the Yukon, Kuskokwim to Kolmakoff Redoubt.† The Kobuks, or intruders, have been given this name because of their habitat along the Kobuk River. One Eskimo tribe, the Ugalak-muih, has practically become Tlingit through intermarriage. The Eskimos are peculiar

*From Bishop Rowe's Annual Report to Board of Missions, 1910.

†Seventh Annual Report, U. S. Bureau of Ethnology, J. W. Powell.

in that they are the only race of American aborigines who came in contact with the white man before the days of Columbus, for Greenland was occupied by the Norwegians during the tenth and eleventh centuries, and their two expeditions extended even as far as the American mainland. Later Frobisher and other European navigators encountered Eskimos along the east coasts, while the Russians discovered and annexed the west part of their domain.

The Indians of Alaska belong to two linguistic families, the Athabascans and the Koluschans. The Athabaskan is the most widely distributed of all the Indian linguistic families of North America, formerly extending over parts of the continent from the Arctic Coast far into New Mexico, from the Pacific Ocean to Hudson Bay on the north, and from the mouth of the Rio Colorado to the mouth of the Rio Grande on the south. There are many divisions of this family, and the ones best known in Alaska are the Kutchin of Porcupine and Tanana Rivers (where they are often spoken of as the Loucheux, or the squint-eyed—from the oblique form of the eye which so closely resembles the Mongolian type), the Tlingits and the Koyukuks, who inhabit the basin of the Koyukuk River and have a village near the junction of the Yukon and Koyukuk Rivers. The Koluschans are found on the coast in the southern boundary of Alaska; the limit south, is the mouth of the Portland canal, and the limit north, the mouth of the Atna River. Until recently they have been supposed to be an exclusively insular or coast people, but it has been discovered that the Tagish, a tribe living inland on the headwaters of the Lewis River, hitherto supposed to be of Athabaskan extraction, belong to the Koluschan family. The Chilkats and the Chilkoots are the same and belong to this family, as do also the Auks.

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MISSIONS IN ALASKA

The Greek Church

Russian influence on the natives of North America came with the voyage of Bering in 1741. In 1794 regular missionary work was begun among the Aleut on Kodiak Island, by monks of the Greek Church, with marked results among the islanders, but with smaller result among the more warlike tribes on the mainland. Within a few years the savage Aleut were transformed to civilized Christians, many of whom were able to read, write and speak the Russian language. Among the pioneer workers were the Fathers Juvenal, murdered by the Eskimos for their opposition to polygamy, and the distinguished John Veniaminoff, 1823 to 1840, the historian and philologist of the Alaskan tribes, and author of a number of religious and educational works in the Aleut and Thlinget languages, including an Aleut grammar and brief dictionary. The first school established by the Russians for the Eskimos was in 1795; for the Tlingit at Sitka in 1844. Mission work began in a desultory way for the Aleut, and at Kodiak in 1793; this work was thoroughly systematized in 1816, when Sitka was added to the other places. Mission work on the lower Yukon began about 1860.* All that now remains under the care of the Greek Church is found at Sitka, Eyak, where a Greek priest from Ellamar, twenty miles distant, comes once or twice a year, and at Kodiak.

The English Church

Owing to lack of knowledge of the boundary line between Canada and Russian Alaska, we find missionaries of the Church of England working among the Eskimos and Indians of the Northwest in 1858. Archdeacon Hunter, of the Cree

*Handbook of American Indians. Vol. I. p. 896. Vol. II. p. 398.

Mission, in that year made a reconnoitering visit to the Mackenzie River, as a result of which the Rev. W. W. Kirkby was appointed to that field and took up his residence at Fort Simpson. In 1862 he descended the Mackenzie River nearly to its mouth and crossed over the divide to the Yukon, just within the limits of Alaska, preaching to the Kutchin and making some study of the language. The work begun on the Yukon by Mr. Kirkby was given over in 1862 to the Rev. Robert McDonald, of the Church Missionary Society, who established the Church at Fort Yukon. For over fifty years the Hudson Bay Company held here the only white man's trading post in all the interior, save the Russian one at Nulato, 600 miles distant. The Church Missionary Society did a wonderful work at Fort Yukon, and it still remains. Instead of teaching the natives English, they translated the Bible and Prayer Book into Indian dialects, Mr. McDonald following a syllabic system of his own by means of which the Indians were able to read in a few weeks.* In 1865 the Rev. Wm. C. Bompas, afterward Bishop of Athabasca, and later of Mackenzie River, arrived from England. In the next twenty-five years he labored among many tribes of the Athabaskan family and some Eskimos. Alaska was purchased by the United States in 1867. "On August 9th, 1869, the United States Government, as represented by Captain Charles Raymond, took formal possession of Fort Yukon by hoisting the Stars and Stripes. Bishop Bompas was present on that important occasion."†

"The great work of the Church Missionary Society among the Indians of Alaska cannot be too strongly emphasized. From 1862, when the Rev. Mr. Kirkby

*Handbook of American Indians. Vol. I. p. 907.

†An Apostle of the North. p. 107.

crossed the Rocky Mountains and visited Fort Yukon, this post was held by the Rev. Mr. McDonald until 1869, and a splendid work for Indians was carried on along the Great River. When the United States purchased the territory from Russia, the Indians would have been left shepherdless but for the noble exertions of the men of the Church of England, such as the Rev. V. C. Sim, the Rev. T. H. (afterward Archdeacon) Canham, the Rev. R. J. Bowen, in 1896, and the Rev. John Hawksley, who were transferred from the Mackenzie River Diocese. Later the Rev. Frederick Foote Flewelling, now rector of St. John's Church, Johnstown, Penna., was in Dawson, and labored among the Moosehide Indians. He was the one who moved these Indians down to their present situation, when they were forced out of their old place by the whites. Bishop Rowe, upon his arrival, at once realized the condition of affairs and sought to make an improvement. He was the right man in the right place. To him the Church was one, and national boundaries formed no bar when souls were at stake. He asked Bishop Bompas to care for his Indians till he could take the charge himself. This he did a few years later and now has an earnest band of workers among the natives."*

First American Missions

Not for many years after Alaska became a territory of the United States did the Church realize her obligations in her new domain. The Presbyterians were the first American body to open a mission here. In 1866 they established headquarters at Fort Wrangell, where a school had already been organized by some Christian Indians from the Methodist Station at Fort Simpson, British Columbia. Within the next eighteen

*An Apostle of the North. p. 274.

years fifteen stations had been established among the Indians of the south coast and islands, besides two among the Eskimo. The Roman Catholics made their first establishment at Fort Wrangell in 1878 and later others at Sitka, Juneau and Skagway. In 1886-87 they entered the Yukon region, with missions at Nulato on the Yukon, St. Ignatius on the Kuskokwim, St. Mary's, St. Michael's, Nome, Kusilvak Island, Nelson Island, Holy Cross, Koserefsky and others. With the exception of Nulato, all were in Eskimo territory. In 1884 the Moravians, pioneer workers among the eastern Eskimo, came to Alaska and established a mission at Kevinak among the Eskimos on the Kuskokwim. Later more missions were established, and in 1903 the Moravians had five stations under the charge of 13 white workers, with 21 native assistants.*

The Presbyterians at Pt. Barrow and the Moravians were the first to import herds of reindeer to their missions.

Our Own Church in Alaska

In 1882 Bishop Paddock, then missionary bishop in the State of Washington, visited southeastern Alaska, with a view of recommending some plan of work. Nothing, however, came of his visit, and it was not until 1886, that the Rev. Octavius Parker, of California, was appointed the first missionary of the Church to Alaska, with instructions to begin a mission among the Indians at some point on the Yukon River. Landing at St. Michael, he found himself faced by many discouragements, but in April, 1887, when things seemed almost hopeless, a company of Indians from Anvik asked him to visit their settlement. In this year, 1887, the Rev. John W. Chapman, a young deacon of the Diocese of New York, and a native of Vermont,

*Handbook of American Indians. p. 896.

was appointed a second missionary. He joined Mr. Parker in June, and together they proceeded to Anvik to begin the work of the Church's first mission in Alaska. Rude buildings for a mission house and a schoolhouse were erected. Later a beginning was made upon a church, and in 1894 the present Christ Church was completed. Its erection was made possible by means of a part of the first United Offering of the Woman's Auxiliary. Mr. Parker retired from the mission in 1889. Mr. Chapman is still in the field as the leader of the Anvik station.

The second mission the Church opened in Alaska was far to the north, at Point Hope. Early in 1890 Lieutenant Commander Stockton, of the United States Navy, informed the missionary authorities of the condition of the natives at Point Hope. Their naturally hard lot was made worse by the degrading influences introduced by vicious white men, who landed occasionally at the Point from whaling vessels. No effort to better their condition, physically, morally or spiritually, had been made, and Lieutenant Commander Stockton urged that a missionary and, if possible, a medical missionary, should be sent to their relief. Dr. John B. Driggs, a physician of Wilmington, Del., offered for this service and reached Point Hope in July, 1890.

By October 1st, 1890, everything was ready for a school, but a heavy snowstorm came up and lasted for nine days. Naturally there were no pupils. On the morning of October 10th, Dr. Driggs persuaded one boy to attend. Thus the Point Hope Mission began. Before the year was out the number of pupils had grown to over fifty. St. Thomas' Mission, Point Hope, is a most successful work among the Alaska Eskimos. Dr. Driggs gave himself with singular devotion to the betterment of the 500 or more people who lived at

Point Hope, and in the neighboring country. He taught and baptized the children, married many of the older people, prepared a number for confirmation, and showed them how to live more decently. Dr. Driggs not only had to help the Eskimos forward, but he has had to shield them from the counter influences of degraded white men. When Dr. Driggs went to Point Hope he was warned that the people were wild and lawless. Today Americans can travel in perfect safety throughout Eskimo land, and can make their wants known in English. This is understood by most of the younger people, who have been trained in the school. Polygamy, formerly common, is no longer practiced, and the position of the women has generally been greatly improved.*

Another of the missionaries of those early days was the Rev. Jules L. Prevost, who arrived in 1891 and assumed charge of an out-station among the Indians five hundred miles up the river. After a time it became apparent that this mission was not located to the best advantage, and Mr. Prevost, with great skill, succeeded in transferring most of the buildings still further up the Yukon, to the point where the Tanana joins it. Here he has worked with great faithfulness and success, and, like Mr. Chapman, has built up a strong Indian mission, of which he was the much loved leader until his retirement, in 1906, to take a course in medicine.

The first regularly appointed women missionaries of the Church were Dr. Mary V. Glenton and Miss Bertha Sabine, both of whom were assigned to Anvik in 1894. After some time Dr. Glenton, retired and is now a medical missionary of the Church in China.

*How the Church went to Alaska. Leaflet No. 805. Church Mission House.

Miss Sabine still continues her devoted and successful work, but is now at Circle City.

If the Church was slow in sending missionaries, she also delayed long before she sent a bishop. Alaska was made a missionary district in 1888, but it was not until 1895 that Bishop Rowe was elected and consecrated.

Bishop Rowe was born in Toronto, Canada, and was graduated from Trinity College, Toronto, in 1878. The following year he was ordered deacon, and was advanced to the priesthood in 1880. Few men have had training in their early ministry which so thoroughly fitted them for their life work. The first five years of Mr. Rowe's ministry were spent in work on the Indian reservation at Garden River, Ontario, on the shores of Lake Huron. This field required much traveling by small boats in the summer, and on snowshoes in the winter. While here he occasionally assisted the Bishop of Michigan by holding services at a mission at Sault Ste. Marie.

Bishop Rowe began his work in Alaska with the same practical devotion that had marked all his ministry. Going first into the southeast section, he chose Sitka as the See city of the district, and took steps to organize congregations of white people in Juneau and other points. His first confirmation service was at Anvik in August, 1896, when a number of Indians, prepared by Mr. Chapman, were admitted to the communion of the Church. Because of the tremendous task of caring for his field, Bishop Rowe has been obliged to leave Sitka and move to Seattle, Washington, for the reason that Sitka is no longer the capital of Alaska, and communication with this town has literally been cut off. Almost no boats go there and there is but little mail since 1904. It is of importance

that the Bishop should be in touch with the rest of the world.

Our Missions Today

From the missionary point of view Alaska may well be divided into three sections: (1) Southeastern Alaska, where we have missions at Ketchikan, Wrangell, Sitka, Juneau, Skagway, Douglas, Cordova, Valdez, Seward; (2) The Yukon District, with missions at Anvik, Circle City, Eagle, Fort Yukon, Tanana and Rampart, under charge of the Archdeacon, the Venerable Hudson Stuck, D.D., who has charge also of all Yukon and Arctic missions that are without resident priests. The Tanana Valley mission belongs also to the Yukon District, but the missions on the Tanana River are under the special care of the Rev. Charles E. Betticher, Jr. Stations with churches, schools and hospitals are at Tanana, Nenana, Chena, white settlement, also Chena, Indian village,* Fairbanks and Salchaket; Rampart is also visited from Tanana. With the exception of Fairbanks, the missions here are for the Indians. (3) Arctic Alaska, with missions at Allachaket, Cape Nome and Point Hope.

Southeastern District

In the first section the mission at Ketchikan ministers to both white people and Indians; here we have St. John's Hospital, where a large work is being done. Fort Wrangell, established in 1834, was the first set-

*The two villages of Chena are two and a half miles apart in winter time, as one goes on the trail, but in summer time, they might for all intents and purposes be many miles apart, because they are on different sides of the river (Tanana River). I do not know why they have both received the same name, unless it is that the white village of Chena was settled before Fairbanks, as it is the head of navigation, and the Indians who were then living six miles down the river moved up to their present village. Their village has always gone by the name of the Chena native village to distinguish it from the white town.—Letter from Mr. Betticher. June 19, 1911.

tlement made in Southeastern Alaska after Sitka. Wrangell, at the time of the gold excitement, was at first the favorite route to the Klondike region. Here we find the Tlingit Indians and St. Philip's Church, with its thirty communicants. Before the Church came to Wrangell an appeal was made by some Christian Indians, who had been trained under the Rev. Mr. Duncan at Fort Simpson, British Columbia, "to send a man to teach us how to live better." This appeal was first responded to by the Presbyterians. In 1905 the Rev. H. P. Corser, of the Presbyterian mission, applied to Bishop Rowe for Orders and on All Saints' Day, 1907, he was ordained priest by Bishop Rowe; later the whole congregation and the mission buildings were transferred to the communion of the Church.†

The Yukon District

The missions in the Yukon District are all our own. St. Paul's Church, Eagle, carries on a vigorous religious work among both white people and Indians. The Church of the Heavenly Rest, Circle City, also ministers to white people and Indians. It was here that Deaconess Deane, from New York, lived alone for two years, running the hospital, teaching the Indian school and gathering the people for Sunday services. There are now about fifty communicants in this mission. Some 200 miles from Circle City is Fort Yukon, established in 1847 by the Hudson Bay Company. This little town is of no importance as a mining center, but the most important point of strategic importance, in Archdeacon Stuck's opinion, on the Yukon River. Fort Yukon is situated at the junction of the Yukon and the Porcupine Rivers with the Chandalar, the Salmon and the Big and Little Black Rivers all coming into

†For full description of Wrangell and the Tlingit Indians, see *Alaskan Churchman* for February, 1911.

the Yukon at this point. All these rivers have Indians on them, and Fort Yukon has always been their gathering place. Tanana and Anvik are both important centers, but the vantage point for a great industrial center is Fort Yukon. Bishop Rowe recognized the strategic importance of this post, and bought the North American Trade and Transportation Buildings and opened a mission. Here is St. Stephen's Church and Hospital. The mission at Rampart, St. Andrew's Church, is for white people, while at Anvik, our first mission, we find Christ Church entirely for Indians.*

Tanana Valley Mission

The Tanana Valley is a section of Alaska widely known because of its immense mineral wealth. Thither men have flocked from all parts of the world, and this changing, shifting company forms the material on which to work. Gentlemen and gentlewomen, Americans of foreign extraction, foreigners from every quarter; these work here side by side in the endeavor to make a "stake."

Using Fairbanks as a center we have reached out as opportunity came. Regular and well-ordered services have been maintained in St. Matthew's Church in Fairbanks, while occasional services on the creeks, and Lenten services in Chena, have played some part in the effort to meet the religious needs of a widely scattered and constantly shifting population.

For many years it was the habit of the Tanana River Indians to make a weary pilgrimage to the mouth of the Tanana River once a year; there to trade, but most of all to spend a precious few days at the mission, receive instructions, bury their dead, present themselves for marriage and their children for baptism, and, if the Bishop were able to meet them, be

*Journeyings in Alaska, p. 51. (Mrs. W. W. Smith.)

presented for confirmation. While the faith and interest and enthusiasm of these simple people is to be admired, it would be unreasonable to expect that they could forever continue making these annual journeys. The Rev. Jules Prevost journeyed up the Tanana River several times, carrying with him the ministrations of the Church, and thereby reaching many whom he otherwise never would have seen. The Tanana River is hundreds of miles in length. Along its banks the native people are scattered, here a few and there a few, called hither and thither in pursuit of game, camping for weeks at a time during the run of fish, now appearing at one point, now at another—a restless, wandering people, who look upon the river as their very life. These are the representatives of the people whom we have been trying to reach for many years in a casual way, and of late years by a direct and systematic endeavor. Using Fairbanks as a center, and choosing the largest villages, the idea was conceived of linking together the entire people, supplying them with a chain of mission stations, which, for the sake of economy, was to be presided over by one priest. It is needless to go into detail as to the early efforts of this chain of missions, which is known as the Tanana Valley Mission. We will give simply a summary of the missions as they now exist.

At the mouth of the Nenana River is situated St. Mark's Mission. Here there are four resident mission workers, besides two native lay-readers. The mission consists of Tortella Hall—a roomy dwelling supplying dormitory rooms for thirty children, but in which more have to be crowded; an infirmary, supplying ward room for practically every need, an enclosed porch for the use of patients, and rooms for the missionary nurse and teacher; a cozy cabin for the superintendent of the farm, stables and other necessary buildings. The

aim is to make Nenana the central point of the Tanana Valley Mission. The hospital is placed here because it is the farthest down stream. A sick Indian on almost any point of the river can be placed in a boat and carried speedily from stream to the infirmary. In winter, travel is equally difficult in any direction.

Bishop Rowe, Archdeacon Stuck and those of the mission staff who have worked upon the native question, agree that the most important work to be done for the people as a whole is to educate them in ways of living, in the care of the sick, and in ordinary sanitary precautions. This branch is regarded as of even greater importance than the training in reading and writing. Throughout Alaska generally the government has, through its agents, established creditable schools, for the sole instruction of the natives. We feel, however, that unless the mission is very active, there will soon be no natives to educate. Consequently the greatest effort is being made on the part of the Bishop and his staff to educate the natives along the general lines of health and cleanliness. The building of the infirmary at Nenana will go a long way toward furnishing the place where Indian women can receive some competent instruction as to the care of the sick, and supplying as it does a refuge for the ailing, it is indeed one of the most beautiful examples of the gospel of love which the Church is carrying to these people.

On the other hand, Tortella Hall furnishes quite as striking an example as the infirmary, and to most observers, a far more interesting spectacle. To see 30 odd children, neat, mannerly, obedient, and, with it all as full of life as they can be, is a sight that fills even the most casual observer with enthusiasm. In Tortella Hall, as Miss Farthing* so ably mapped out

*We have to record the sad fact of Miss Farthing's death. A chapel is to be built in her memory at Tanana.

the work, the mission endeavors to supply to these children not only a school but a Christian home, and when we have said this we have said all that need be said to commend it to the prayers and interest of the Church at large.

The next point in the chain of missions is St. Barnabas's, at the native village Chena, where there is a chapel school and a very comfortable residence for the missionary. The next point is at Chena itself, a white settlement, where the priest-in-charge and his lay associate have their residence in order to quickly reach any point in the valley, and yet near enough to Fairbanks so as to reap the benefit of its excellent mail service. The next point is St. Luke's Mission at the mouth of the Salcha River, where there is a chapel, school and residence for the missionary. Nenana, Chena and Salchaket are about sixty-five miles apart. Beside these four stations, journeys are made constantly to outlying points where the Indians may be gathered, and it is the purpose of the Bishop to complete the chain by placing a mission on the upper river at a point where it will reach the needs of the people of that district.*

Arctic Alaska

The work for the Eskimos at Point Hope, begun by Dr. Driggs in 1890, is continued under the supervision of the Rev. A. R. Hoare. This is the farthest north of any of our missions and the most difficult one to reach. Only one regular mail a year can be depended upon, and the missionary is usually the only white man in the settlement. Upon the last visitation of the Bishop, in 1909, the old igloo church was torn down, and another building erected, furnishing accommodation for school as well as church. Daily services are

*Annual Report, Rev. C. E. Betticher, Jr. 1910.

held in it, and the natives join in the services as heartily as any congregation in the more civilized part of the world. Almost all the villagers have been confirmed, and at the celebration of the Holy Communion are always present and partake.* The result of the work at Point Hope has made of the Eskimo a new creature in body, mind and soul. They are now cleanly, honest, and held in high repute by all who come in contact with them. There were eighty of them confirmed at the last visitation of the Bishop.

Allakaket is an Indian village ten miles north of the Arctic Circle. In 1907 the church, St.-John's-in-the-Wilderness, was built and also the cabin for the missionaries, Miss Carter and Miss Heintz. This is the only mission in Alaska that serves the two native races, the Indian and the Eskimo. Since the building of this mission a large Eskimo village has sprung up a mile below the church, on the opposite bank of the river, while an Indian village is building on the mission side of the stream just above. The work here is all the more hopeful because of its isolation. No whiskey, the curse of the Indian, has yet reached that village.

Medical Work Under Dr. Burke

The appointment of a medical missionary like Dr. Grafton Burke has been more than justified. Far and near, both white people and natives have been greatly benefited by his medical labors. Only last winter, with an Indian boy as his companion, he travelled down the Yukon, ministering to Indian and white men in their lonely cabins; crossed from the Yukon to the Koyukuk, visited the far-off miners in the Koyukuk region, returning to Fort Yukon by way of the Chandelar River, thus making a journey of 1,200 miles, during

*Alaska Lecture III. Mrs. W. W. Smith, p. 84.

which he several times was stormbound, frost-bitten, and in peril of losing his life, but succeeded in reaching headquarters safely, with the happy sense of having ministered to many people in their great distress. In addition to this, in April, he was summoned to visit camps 100 miles back of Circle City, where he stayed for some weeks, and rendered most efficient service to forty or fifty people. These people manifested their appreciation in a most touching way. It brought conviction to them of the interest and work of the Church on behalf of all souls.

Iditerod

Recently discoveries of gold have been made in a new section of Alaska, in what is known as the Innoko Valley—a valley lying between the Yukon and the Kuskokwim rivers—a valley of tremendous area. Thousands of men have found their way into this valley within the past three months; should it seem likely to be a permanent camp, a mission in this section will probably be established.

A valuable aid to the missionary work in Alaska is the little launch Pelican, money for which was raised by Archdeacon Stuck. It was taken to the River Yukon by him in 1907. Bishop Rowe writes:

“The Pelican, our missionary launch, is proving of invaluable service. From the fact that we have such a launch, I was able to outline the following visit for this summer: In addition to the missions and fish camps along the Yukon, I wanted to go up the swift Porcupine 225 miles, then the Tanana, 275 miles; then the Koyukuk, to our mission of St.-John’s-in-the-Wilderness, a distance of 500 miles; later from Anvik through the Chageluk up the Innoko and Iditerod, some 200 or 300 miles, to the new diggings known as the Iditerod. All this I hope to accomplish this sum-

mer, a trip that, without the Pelican, would have been impossible in our short summer season."

This is but a brief sketch of the Alaskan Mission to the native Americans. Much work has been done among the white settlers, but lack of space forbids mention of it. Bishop Rowe gives the following statistics which prove that great hardships and difficulties do not prevent Church growth:

Statistics	
Clergy:	1911
Deacons	2
Priests (including Bishop)	11
	—
	13
Lay-readers	11
Deaconesses, nurses, teachers	19
Chapels, etc.	20
Missions unorganized, etc.	28
Mission residences	14
Consecration of Churches	1
Baptisms	251
Number confirmed	310
Marriages	164
Burials	109
Hospitals	3
Schools	7
Communicants	864
Reindeer herd	
Two launches.	

QUESTIONS ON CHAPTER VIII

1. How many Indian settlements in California, and how many Indians?
2. Account for the remarkable decrease in the Indian population of California.
3. What were the first Missions among these Indians? and what are the results of the secularizing of these Missions?

4. What are the conditions in Bishop Moreland's diocese?
5. What Indians are in Oregon and Washington? What remarkable Christian ceremony do the Frazer River Indians perform?
6. Tell something of the History of Alaska. What constitutes its riches? What two native races are there?
7. When did Mission work begin in Alaska, and by whom?
8. Tell the story of the first English Missions.
9. Tell the story of the first American Missions of our own Church.
10. What was the result at Point Hope? And the beginning at Tanana?
11. Compare the Missions today in Alaska with what they were when Bishop Rowe was sent there.
12. Give the three divisions of Alaska and the Missions in each, with details.
13. What are the conditions among the natives at Point Hope today?
14. What Mission serves both native races?

LIST OF MISSIONARIES

Owing to imperfect early records, the following Chronological Tables are necessarily incomplete :

**List of Missionaries of the Church of England and Some Others
Who Ministered to the Indians, With a Few Notable Facts.**

A.D.

- 1578 Master Wollfall, who sailed with Martin Frobisher's Expedition to Hudson's Bay.
- 1579 Rev. Francis Fletcher, on the Coast of California.
- 1585 Rev. Thomas Heriot, first English missionary to the New World, accompanied Sir Walter Raleigh's Expedition to Virginia.
- 1587 First Ecclesiastical Act: Baptism of Manteo, on the Island of Roanoke, Va., the first Indian convert to the Church.
- 1589 First direct pecuniary contribution to missionary work in America, 100 pounds given by Sir Walter Raleigh.
- 1606 Rev. Richard Hakleigh, Virginia.
- 1609 Rev. Richard Hunt, Cape Henry, Virginia.
- 1611 Rev. Alexander Whitaker, Virginia.
- 1612 Baptism of Pocahontas.
- 1619 Mr. Nicholas Ferrar, with Sir Edward Sandys, laid foundation of first college for English and Indian youth at Henrico, Virginia. Mr. George Thorp, first head of college.
- 1620 Formation of first Plymouth Settlement in Massachusetts.
- 1649 Under Oliver Cromwell, Foundation of "The Society for the Propagation of the Gospel in New England and parts adjacent in America." (After War of the Revolution this society was removed to Canada, where it still exists under the name of the New England Company.)

- 1641 to 1690 John Eliot, a deprived minister of the Church of England, had Missions in Massachusetts, Martha's Vineyard and Nantucket. He translated the Bible into the Indian language.
- 1685 Rev. Dr. Blair appointed Commissary to Virginia by the Bishop of London.
- 1693 Foundation of William and Mary College, by Dr. Blair.
- 1696 Rev. Dr. Bray appointed Commissary of Maryland.
- 1698 Society for the Promotion of Christian Knowledge formed by Dr. Bray.
- 1701 Society for the Propagation of the Gospel in Foreign Parts formed by Dr. Bray.
- 1702 Rev. Samuel Thomas, first missionary sent by the S. P. G. to the Yammasee Indians, Virginia, (not allowed, however, to work among them).
- 1704 Rev. Thoroughgood Moore, Albany, N. Y.
- 1707 Rev. William Barclay, Albany, N. Y.
- 1712 Rev. William Andrews, Fort Hunter, N. Y.
- 1712 First Chapel for the Mohawks, Fort Hunter.
- 1764 Rev. Samuel Kirkland (Presbyterian) ministered to the Iroquois.
- 1784 Foundation of Hamilton College, Clinton, N. Y., by Mr. Kirkland, for the Indian youth of both sexes.
- 1811 Consecration of John Henry Hobart, Bishop of New York.
- 1816 First Mission to the Oneidas under Mr. Eleazar Williams (lay reader), later ordained by Bishop Hobart at St. Peter's Church, Oneida, N. Y.
- 1821 Formation of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church.
- 1823 Removal of the Oneidas to Wisconsin under Mr. Williams.
- 1839 Hobart Church erected at Oneida, Wisconsin, first consecrated building in that state.
Missionaries to the Indians, appointed by the Domestic and Foreign Missionary Society.

Withdrew Died

1825	Rev. Eleazar Williams, Green Bay, Wisconsin .....	....
1834	Rev. R. F. Cadle, Oneida Mission, Wisconsin .....	....
1836	Rev. Melancthon Hoyt, D.D., Huron, South Dakota .....	....	1888
1852	Rev. James Lloyd Breck, D.D., Chippewa, Minnesota .....	....	1876
1855	Rev. E. A. Goodenough, Oneida Agency, Wisconsin .....	....	1890
1856	Rev. E. S. Peake, Columba Mission, Minnesota .....	....
1856	Mrs. E. S. Peake, St. Columba Mission, Minnesota ....	....
1856	Miss Mills (Mrs. Breck), Chippewa, Minnesota .....	....
1856	Miss Emily J. West, Santee, Nebraska .....	....
1856	Mrs. Charles W. Ree, Leech Lake, Minnesota .....	....
1856	Mr. Charles W. Ree, Leech Lake, Minnesota .....	....
1856	Mr. Selkrig, Leech Lake, Minnesota .....	....
1858	Miss Susan L. Phelps, Faribault, Minnesota .....	....
1860	Mr. S. D. Hinman, Santee, Nebraska .....	....
1860	Mrs. S. D. Hinman, Santee, Nebraska .....	....	1876
1867	Bishop Clarkson, Santee, Nebraska .....	....	1884
1868	Rev. J. W. Cook, Yankton, South Dakota .....	....	1902
1871	Rev. J. Owen Dorsey, Ponka Agency, South Dakota ....	....
1871	Mrs. M. S. Stanforth, Ponka Agency, South Dakota .....	....

Withdrew Died

1871	Sister Anna Prichard, Santee, Nebraska .....	....	....
1871	Sister Lizzie Stitler (Mrs. W. J. Cleveland), Yankton, South Dakota .....	....	....
1871	Miss Mary J. Lee, Santee, Nebraska .....	....	....
1871	Rev. Henry Swift, Cheyenne, South Dakota	1887	....
1872	Miss E. Nicholas, Ponka Agency, South Dakota .....	....	....
1872	Miss Amelia Ives, Ponka Agency, South Dakota	1897	....
1872	Sister Mary Z. Graves, Ponka Agency, South Dakota	1897	....
1872	Rev. Hackaliah Burt, Crow Creek, South Dakota .....	....	....
1872	Mrs. Hackaliah Burt, Crow Creek, South Dakota .....	....	....
1872	Rev. W. J. Cleveland, Lower Brule, South Dakota	1908	....
1872	Rev. D. R. Knickerbacker, White Earth, Minnesota .....	....	....
1872	Miss Ella Thorington, Yankton, South Dakota .....	....	....
1872	Mr. Walter Hall, Santee, Nebraska .....	....	....
1872	Miss Anna Mitchell, Santee, Nebraska .....	....	....
1872	Miss Anna M. Baker, Yankton, South Dakota .....	....	....
1872	Mrs. J. A. Spears, White Earth, Minnesota .....	....	....
1873	Bishop Hare, Sioux City, South Dakota .....	....	1909
1873	Rev. J. S. Gilfillan, White Earth, Minnesota	1900	....

Withdrew Died

1873	Rev. W. A. Schubert, White Swan, South Dakota .....	....	....
1874	Mrs. M. F. Selby, White Earth, Minnesota .....	....	....
1874	Mrs. Laura Crafton, White Earth, Minnesota .....	....	....
1874	Rev. H. St. George Young, Yankton, South Dakota .....	....	....
1874	Miss M. Ives, Santee, Nebraska .....	....	....
1874	Miss Clara M. Kerbach, Santee, Nebraska .....	....	....
1874	Mrs. S. M. Robbins, Yankton, South Dakota .....	....	....
1874	Mrs. M. E. Duigan, Yankton, South Dakota .....	....	....
1874	Miss S. Fanny Campbell, Yankton, South Dakota .....	....	....
1874	Mrs. Julia A. Draper, Yankton, South Dakota	1881	....
1874	Miss Louisa R. Buchanan, Choteau Creek, South Dakota ....	....	....
1874	Miss Olive M. Roberts, Crow Creek, South Dakota .....	....	....
1874	Miss M. A. Hays, Cheyenne, South Dakota .....	....	....
1874	Sister Sophie C. Pendleton, Crow Creek, South Dakota	1880	....
1874	Rev. R. A. B. Ffennel, Cheyenne, Wyo. ....	....	1876
1875	Mrs. Goodnough, Oneida Agency, Wisconsin .....	....	....
1875	Mrs. S. M. Hall, Yankton, South Dakota .....	....	....
1875	Mrs. James W. Robbins, Yankton, South Dakota .....	....	....
1875	R. Gray, M.D., Ponka Agency, South Dakota .....	....	....

Withdrew Died

1875	Mr. W. E. Snowden, Jr., Yankton, South Dakota .....	....	....
1876	Mrs. W. Draper, Yankton, South Dakota .....	....	....
1876	Rev. J. Robinson, Yankton, South Dakota .....	....	....
1877	Miss E. E. Hicks, Santee, Nebraska .....	....	....
1877	Rev. William Saul, Santee, Nebraska .....	....	....
1878	Miss S. H. Pease, Yankton, South Dakota .....	....	....
1878	Rev. W. W. Fowler, Santee, Nebraska	1887	....
1878	Mrs. W. W. Fowler, Santee, Nebraska .....	....	....
1878	Miss Ellia Norris, Santee, Nebraska .....	....	....
1878	Rev. E. Ashley, Crow Creek, South Dakota .....	....	....
1878	Miss Alice M. Bell, Cheyenne, Wyoming .....	....	....
1878	Mrs. Henry Swift, Cheyenne, Wyoming .....	....	....
1879	Mr. J. W. Coombs, Shoshone, Wyoming .....	....	....
1879	Rev. William P. Whitten, Yankton, South Dakota	1881	....
1879	Rev. Peter C. Wolcott, Red Cloud Mission, South Dakota..	....	....
1880	Mrs. William P. Whitten, Yankton, South Dakota	1881	....
1880	Rev. Abdiel Ramsay, Springfield, South Dakota	1881	....
1880	Miss Sarah Bingham, Yankton, South Dakota .....	....	....
1880	Mr. Samuel Brown, Yankton, South Dakota .....	....	....

Withdrew Died

1880	Miss Mary Stevens, Cheyenne, Wyoming .....	....	....
1880	Mr. Kocer, Pine Ridge, South Dakota .....	....	....
1880	Mrs. Kocer, Pine Ridge, South Dakota .....	....	....
1880	Mr. Edward Dawes, Springfield, South Dakota .....	....	....
1880	Mr. Henry Dawes, Yankton, South Dakota .....	....	....
1880	Mr. J. Fitch Kinney, Jr., Cheyenne, Wyoming	1901	....
1880	Mrs. J. Fitch Kinney, Jr., Cheyenne, Wyoming	1901	....
1880	Mrs. E. E. Knapp, Springfield, South Dakota	1885	....
1880	Miss Julia McCloskey, Red Cloud, South Dakota .....	....	....
1881	Rev. George C. Pennell, Black Hills, South Dakota .....	....	1882
1881	Mrs. George C. Pennell, Black Hills, South Dakota .....	....	....
1881	Miss Anna E. Weagant, Yankton, South Dakota .....	....	....
1881	Miss Carrie Bennett, Springfield, South Dakota .....	....	....
1881	Miss Mary S. Francis Santee, Nebraska .....	....	....
1881	Rev. John B. Wicks, Indian Territory Mission	1888	....
1881	Miss Mary Dawes, Yankton, South Dakota .....	....	....
1882	Miss Doyle, Springfield, South Dakota .....	....	....
1882	Mrs. Jane E. Johnstone, Yankton, South Dakota	1901	....
1882	Miss Maud Knight, Springfield, South Dakota .....	....	....

Withdrew Died

1882	Mr. John R. Williamson, Yankton, South Dakota .....	.....	.....
1882	Mrs. John P. Williamson, Yankton, South Dakota .....	.....	.....
1882	Rev. J. N. McBride, Sioux Falls, South Dakota	1894	.....
1883	Rev. J. Roberts, Shoshone Agency, Wyoming .....	.....	.....
1883	Rev. E. Davis, Shoalwater Reservation, Washington .....	.....	.....
1883	Mrs. Alice M. Fox, Yankton, South Dakota .....	.....	.....
1883	Miss Angelique Gaylor, Yankton, South Dakota .....	.....	.....
1883	Mrs. West, Santee, Nebraska .....	.....	.....
1883	Miss S. Howland, Yankton, South Dakota .....	.....	.....
1883	Miss Sallie Haviland, Yankton, South Dakota .....	.....	.....
1883	Miss Christine Claquist, Yankton, South Dakota .....	.....	.....
1883	Miss Sallie Duvall, Santee, Nebraska .....	.....	.....
1884	Rev. A. L. Riggs, Santee, Nebraska .....	.....	.....
1884	Rev. W. E. Jacobs, Yankton, South Dakota .....	.....	.....
1884	Mrs. W. E. Jacobs, Yankton, South Dakota .....	.....	.....
1884	Rev. Charles R. Stroh, Watertown, South Dakota .....	.....	1893
1884	Rev. W. J. Harris, D.D., Pierre, South Dakota .....	.....	.....
1884	Rev. Charles P. Dorset, Yankton, South Dakota .....	.....	.....
1884	Rev. E. Benedict, Red Lake Agency, Minnesota .....	.....	.....

Withdrew Died

1884	Rev. J. V. Himes, Vermillion, S. D.	1895
1884	Rev. John Morris, Hutchinson Co., S. D. ....	....
1884	Rev. C. C. Harris, Mitchell, S. D.	1885
1884	Rev. D. A. Sanford, Woonsocket, S. D. ....	....
1884	Rev. J. O. Balin, Canton, S. D.	1884
1884	Rev. W. Schmidt, Rosebud, South Dakota ....	....
1884	Deaconess Sybil Carter, White Earth, Minnesota	1908
1884	Mr. Charles S. Cook, Alexander, S. D. ....	....
1884	Mr. Edward M. Keith, Yankton, South Dakota ....	....
1884	Miss Duncan, Cheyenne River, S. D. ....	....
1884	Rev. A. H. Barrington, Watertown, South Dakota ....	....
1884	Mr. T. J. Nichols, Pine Ridge, South Dakota ....	....
1884	Mr. W. J. Brewster, Pine Ridge, South Dakota ....	....
1885	Rev. A. P. Anderson, Mitchell, South Dakota	1887
1885	Miss M. E. Musser, Springfield, South Dakota ....	....
1885	Miss James, Yankton, South Dakota ....	....
1885	Rev. Mr. Walker, Lower Brule, South Dakota ....	....
1885	Mrs. Walker, Lower Brule, South Dakota ....	....
1885	Rev. F. Humphrey, Huron, South Dakota ....	....

Withdrew Died

1885	Miss Fanny E. Howes, Springfield, South Dakota	1888	....
1885	Mr. W. T. Selwyn, Pine Ridge, South Dakota .....	....	....
1885	Rev. William Jones, Shoshone, Wyoming .....	....	....
1886	Rev. Octavius Parker, St. Michael, Alaska	1888	....
1886	Mrs. Octavius Parker, St. Michael, Alaska	1888	....
1886	Mr. David Kirkby, St. Michael, Alaska .....	....	....
1886	Miss Carmer, Rosebud, South Dakota .....	....	....
1886	Rev. C. M. Campbell, Prairie City, I. T.	1887	....
1886	Mr. D. W. Parmalee, Rosebud, South Dakota .....	....	....
1886	Rev. J. J. Gravatt, Hampton, Virginia .....	....	....
1886	Rev. J. W. Chapman, Anvik, Alaska .....	....	....
1886	Mr. E. Hawtrey, Yankton, South Dakota .....	....	....
1886	Mrs. Hawtrey, Yankton, South Dakota .....	....	....
1887	Miss Laura Tilestone, Lower Brule, South Dakota .....	....	....
1887	Mr. George Douglas, Rosebud, South Dakota .....	....	....
1887	Mr. E. Walsh, Rosebud, South Dakota .....	....	....
1887	Mr. E. J. Warner, Rosebud, South Dakota	1901	....
1887	Mrs. E. J. Warner, Rosebud, South Dakota	1901	....
1887	Mr. R. C. Bauer, Rosebud, South Dakota .....	....	....

Withdrew Died

1887	Rev. J. W. Handford, Chéyenne, South Dakota	1888
1887	Miss Melvin, Pine Ridge, South Dakota .....	....
1887	Miss Grace Howard, Crow Creek, South Dakota .....	....
1887	Mr. A. Heys, Rosebud, South Dakota .....	....
1888	Rev. E. J. H. Van Deerlin, Rosebud, South Dakota	1889
1888	Rev. J. B. Babcock, Mitchell, South Dakota .....	....
1888	Rev. F. M. Weddell, Rosebud, South Dakota	1888
1888	Rev. W. J. Wicks, Springfield, South Dakota .....	....
1888	Rev. G. W. Flowers, Pierre, South Dakota .....	....
1888	Rev. J. C. Taylor, Rosebud, South Dakota .....	....
1888	Rev. J. H. Molineux, Sioux Falls, South Dakota .....	....
1888	Miss E. H. Bailey, Springfield, South Dakota .....	....
1888	Rev. J. Morris, Mitchell, South Dakota .....	....
1888	Rev. J. B. Whaling, Lead City, South Dakota .....	....
1888	Mr. G. G. Ware, Rapid City, South Dakota .....	....
1889	Mr. W. C. Garrett, Rosebud, South Dakota .....	....
1889	Miss Lizzie Heys, Yankton, South Dakota .....	....
1889	Mrs. E. C. Wicks, Yankton, South Dakota .....	....
1890	Mr. Goodnough, Green Bay, Wisconsin .....	....

Withdrew Died

1890	Rev. R. T. Jefferson, Cherokee Mission, I. T. ....	....	....
1890	Rev. Francis Willis, Jr., Red Lake, South Dakota ....	....	....
1890	Miss Reed, Lower Brule, South Dakota ....	....	....
1890	Rev. A. B. Clark, Rosebud, South Dakota ....	....	....
1890	Miss Emma A. Bates, Yankton, South Dakota ....	....	....
1890	Miss Edith E. Chatfield, Yankton, South Dakota ....	....	....
1890	Miss Emma Pfauner, Springfield, South Dakota ....	....	....
1890	Bishop Talbot, Laramie, Wisconsin	1898	....
1890	Rev. J. B. Driggs, D.D., Point Hope, Alaska	1909	....
1890	Mr. Marcus O. Cherry, Anvik, Alaska ....	....	....
1890	Rev. J. B. Garland, Vermillion, South Dakota ....	....	....
1892	Rev. Jules L. Prevost, Tanana, Alaska	1906	....
1892	Mrs. Jules L. Prevost, Tanana, Alaska	1906	....
1892	Rev. S. S. Burleson, Green Bay, Wisconsin ....	....	1897
1892	Miss Burleson, Green Bay, Wisconsin ....	....	....
1892	Mr. William H. Pond, Cheyenne Agency, S. D.	1894	....
1892	Miss Dorothy Pinnie, Standing Rock, South Dakota ....	....	....
1892	Miss Langworthy, Standing Rock, South Dakota ....	....	....
1893	Rev. C. E. Snavelly, Pine Ridge, South Dakota ....	....	....

Withdrew Died

1893	Mrs. Pond, Cheyenne River, South Dakota	1894	. . . .
1894	Rev. E. H. Edson, Point Hope, Alaska	1907	. . . .
1894	Mr. Percy H. Mugford, Rosebud, South Dakota	1898	. . . .
1894	Rev. C. B. Bryan, Hampton, Virginia	1905	. . . .
1895	*Mrs. J. W. Chapman, Anvik, Alaska . . . . .	. . . .	. . . .
1895	Sister Katharine, Green Bay, Wisconsin	1908	. . . .
1895	Sister Margaret, Green Bay, Wisconsin	1908	. . . .
1895	Dr. Mary V. Glenton, Anvik, Alaska	1902	. . . .
1895	Miss Jennie S. Dickson, Rosebud, South Dakota . . . . .	. . . .	. . . .
1895	Deaconess B. W. Sabine, Anvik, Alaska . . . . .	. . . .	. . . .
1896	Bishop Rowe, Juneau, Alaska . . . . .	. . . .	. . . .
1896	Rev. Henry Beer, Juneau, Alaska . . . . .	. . . .	. . . .
1896	Rev. W. H. Knowlton, Birch Coolie, Minnesota . . . . .	. . . .	. . . .
1896	Bishop Leonard, Utah Mission . . . . .	. . . .	1903
1896	Rev. G. S. Vest, Fort Duchesne, Utah	1898	. . . .
1896	Miss E. N. Read, Lower Brule, South Dakota . . . . .	. . . .	. . . .
1896	Miss H. S. Peabody, Sioux Falls, South Dakota . . . . .	. . . .	. . . .
1897	Miss Koehler, Rosebud, South Dakota . . . . .	. . . .	. . . .
1897	Rev. F. W. Merrill, Green Bay, Wisconsin	1907	. . . .

Withdrew Died

1897	Rev. W. D. Ree, Turtle Bay, North Dakota .....	.....	.....
1897	Rev. A. J. Campbell, M.D., Douglas Island, Alaska	1898	1899
1898	Mr. A. A. Selden, Fort Adams, Alaska	1902	.....
1898	Mrs. A. A. Selden, Fort Adams, Alaska	1902	.....
1898	Miss E. M. Deane, Circle City, Alaska	1911	.....
1898	Mr. William Denley, White Earth, Minnesota	1900	.....
1898	Mr. J. Brown, Fort Totten, North Dakota	1900	.....
1898	Rev. W. N. Partridge, Sitka, Alaska .....	.....	.....
1898	Rev. S. J. H. Wooden, Skagway, Alaska .....	.....	.....
1898	Miss Lilian Proebstel, Anvik, Alaska	1900	.....
1898	Miss Lilian Heywood, Skagway, Alaska .....	.....	.....
1898	Rev. J. W. Hawksley, Fort Yukon, Alaska	1900	.....
1898	Dr. J. L. Watt, Circle City, Alaska	1901	.....
1898	Mrs. J. L. Watt, Circle City, Alaska	1901	.....
1898	Miss Agnes Edmonds, Ketchikan, Alaska	1904	.....
1898	Miss Merrill, Green Bay, Wisconsin	1907	.....
1898	Rev. M. J. Hershey, Randlett, Utah .....	.....	...
1898	Miss A. Dickie, Skagway, Alaska	1900	.....
1898	Mrs. Demonet, Circle City, Alaska .....	.....	.....

Withdrew Died

1898	Miss Sue C. Garrett, Shoshone, Idaho .....	....	....
1899	Rev. H. J. Gurr, Juneau, Alaska	1902	....
1899	Miss Roff, Anardako, Oklahoma .....	....	....
1899	Mr. Salt, Turtle Mountain, North Dakota ....	....	....
1899	Miss Eliza W. Thackara, Ft. Defiance, Arizona .....	....	....
1899	Dr. Mary E. P. Harper, Ft. Defiance, Arizona	1900	....
1899	Mr. Harvey Kerstetter, Ft. Totten, North Dakota	1905	....
1899	Mr. T. Ashley, Ft. Totten, North Dakota .....	....	....
1899	Miss Lucy N. Carter, Ft. Duchesne, Utah .....	....	....
1899	Rev. H. Gibbs, Immokalee, Florida .....	....	....
1900	Rev. T. H. M. V. Appleby, Cass Lake, Minnesota	1907	....
1900	Mrs. F. C. Wiswell, Cass Lake, Minnesota .....	....	1908
1900	Miss A. H. Murphy, Wadsworth, Nevada .....	....	....
1900	Miss Helen Stockwell, Ft. Hall Agency, Idaho .....	....	....
1900	Rev. D. C. Mayers, Ross Fork, Idaho .....	....	....
1900	Mrs. D. C. Mayers, Ross Fork, Idaho .....	....	....
1900	Miss Mary G. Barney, Sioux Falls, South Dakota	1911	....
1900	Miss E. Robinson, Ft. Defiance, Arizona .....	....	....
1900	Rev. James G. Cameron, Skagway, Alaska	1905	....

Withdrew Died

1900	Rev. C. H. H. Bloor, Nome, Alaska	1905	....
1900	Miss H. Lidstrom, Skagway, Alaska .....	....	....
1900	Mr. J. M. Davis, Juneau, Alaska .....	....	....
1900	Mr. J. N. Dudley, Sitka, Alaska .....	....	....
1900	Mr. C. Bregan, Skagway, Alaska .....	....	....
1900	Mr. E. J. Knapp, Rampart, Alaska .....	....	....
1900	Rev. A. R. Hoare, Circle City, Alaska .....	....	....
1901	Miss A. C. Farthing, Circle City, Alaska .....	....	1911
1901	Miss B. V. Azpell, Ft. Defiance, Arizona	1902	....
1901	Miss Celia Rivett, Pyramid Lake, Nevada .....	....	....
1901	Rev. W. D. Manross, Rosebud, South Dakota	1901	....
1901	Mrs. W. D. Manross, Rosebud, South Dakota	1901	....
1901	Mr. L. K. Travis, Rosebud, South Dakota .....	....	....
1901	Mrs. L. K. Travis, Rosebud, South Dakota .....	....	....
1901	Mr. W. E. A. Le Quesne, Yankton, South Dakota .....	....	....
1901	Miss Margaret E. Leighton, (Mrs. A. R. Hoare) Circle City, Alaska .....	....	....
1902	Rev. F. C. Taylor, Sitka, Alaska	1908	....
1902	Deaconess Clara M. Carter, Allakaket, Alaska .....	....	....
1902	Miss Florence G. Langdon, Skagway, Alaska .....	....	....

Withdrew Died

1902	Miss Lizzie J. Woods, Circle City, Alaska .....	....	....
1902	Mrs. Florinda B. Evans, Anvik, Alaska .....	....	....
1902	Rev. Thomas Jenkins, Ketchikan, Alaska .....	....	....
1902	Mrs. Thomas Jenkins, Ketchikan, Alaska .....	....	....
1902	Rev. Christian Roth, Juneau, Alaska	1907	....
1902	Rev. J. E. Huhn, Rampart, Alaska .....	....	1906
1902	Rev. Charles E. Rice, Circle City, Alaska	1911	....
1902	Mr. G. W. Chilson, (Bishop Rowe's traveling companion)	1905	....
1902	Miss Harriette S. Mason, Tanana, Alaska	1905	....
1903	Miss Edith A. Prichard, Ketchikan, Alaska	1907	....
1903	Miss C. W. Whittemore, (Mrs. F. C. Taylor) Sitka, Alaska	1908	....
1903	Rev. John White, Nome, Alaska	1906	....
1903	Mrs. John White, Nome, Alaska	1906	....
1903	Miss Isabelle Emberly, Skagway, Alaska	1910	....
1904	Dr. Mooman, Ft. Defiance, Arizona .....	....	....
1904	Rev. C. S. Mullikan, Sitka, Alaska .....	....	....
1904	Mrs. C. S. Mullikin, Sitka, Alaska .....	....	....
1904	Miss Maupin, Ft. Defiance, Arizona	1904	....
1904	Miss M. C. Wilson, Fort Defiance, Arizona	1905	....

Withdrew Died

1904	Mrs. Sophia Mitler, Los Angeles, California	1904	....
1904	Miss M. Taylor, Pyramid Lake, Nevada	1909	1910
1904	Miss K. Murray, White Rock, Utah	1906	....
1904	Miss E. Richardson, Leland, Utah .....	....	....
1904	Miss K. P. Sharps, Valley Center, California .....	....	....
1904	Miss Martha Mayo, Rampart, Alaska	1904	....
1904	Rev. Hudson Stuck, Circle City, Alaska .....	....	....
1904	Rev. John Flockhart, Yankton, South Dakota .....	....	....
1904	Mrs. S. R. Langstrom, Ketchikan, Alaska	1906	....
1905	Miss Pauline Colby, Leech Lake, Minnesota .....	....	....
1905	Rev. A. Chard, North Dakota Mission	1905	....
1905	Rev. R. Estill, Hampton, Virginia .....	....	....
1905	Miss Z. Henneberger, White Earth, Minnesota	1906	....
1905	Rev. A. Coffin, Redwood, Minnesota .....	....	....
1905	Miss Sophia K. Styles, Red Lake, Minnesota .....	....	1911
1905	Rev. E. P. Ashley, Cannon Ball, North Dakota .....	....	....
1905	Rev. A. McG. Beede, Rolla, South Dakota .....	....	....
1905	Miss Priscilla Bridge, Standing Rock, South Dakota	1908	....
1906	Miss Emily H. Bance, Valdez, Alaska	1908	....

Withdrew Died

1907	Miss Wilhelmina Hamilton, Fort Defiance, Arizona .....	.....	.....
1908	Miss Mary Harriman, White Earth, Minnesota	1909	.....
1908	Rev. J. Johnston, White Earth, Minnesota .....	.....	.....
1908	Rev. William B. Thorn, Green Bay, Wisconsin .....	.....	.....
1908	Miss Thorn, Green Bay, Wisconsin .....	.....	.....
1908	Sister Amelia, Green Bay, Wisconsin .....	.....	.....
1908	Sister Lillian, Green Bay, Wisconsin .....	.....	.....
1908	Rev. Neville Joyner, Pine Ridge Agency, South Dakota..	.....	.....
1908	Miss Ella L. Wood, Wrangell, Alaska	1911	.....
1908	Rev. Charles W. Peabody, Skagway, Alaska	1910	.....
1908	Miss Adda Knox, Anvik, Alaska .....	.....	.....
1908	Dr. Grafton Burke, Fort Yukon, Alaska .....	.....	.....
1905	Miss Ida M. Keicher, Rosebud, South Dakota .....	.....	.....
1905	Miss Florence D. Bell, Rosebud Agency, South Dakota	1906	.....
1905	Miss Paulina E. Raven, Standing Rock Agency, S. Dakota..	1908	.....
1905	Rev. H. P. Corser, Wrangell, Alaska .....	.....	.....
1905	Rev. C. E. Betticher, Jr., Fairbanks, Alaska .....	.....	.....
1905	Miss Susan E. Salisbury, Birch Coolee, Minnesota .....	.....	.....
1905	Miss Mary Whipple, Birch Coolee, Minnesota	1906	.....

Withdrew Died

1905	Miss Ida K. Thompson, Circle City, Alaska	1907	....
1905	Bishop F. F. Johnson, Sioux Falls, South Dakota	1912	....
1905	Miss E. C. Johnson, Fairbanks, Alaska .....	....	....
1905	Mr. Curttis, Shoshone, Idaho .....	....	....
1905	Mrs. P. R. Nelson, Shoshone, Wyoming .....	....	....
1905	Deaconess C. C. Shaw, Shoshone, Wyoming	1907	....
1905	Miss Gertrude W. Welton, Rosebud, South Dakota	1906	....
1905	Miss Bertha Whitney, Pyramid Lake, Nevada .....	....	....
1905	Dr. G. W. Godden, Everglades, Florida .....	....	....
1905	Mrs. Miller, La Jolla, California .....	....	....
1908	Mr. Leonard E. Todd, Cordova, Alaska	1908	....
1908	Mr. Charles W. Williams, Hot Springs, Alaska	1913	....
1908	Miss Anne E. Cady, Fairbanks, Alaska	1911	....
1908	Miss A. A. Poolen, St. Mary's School, Rosebud, South Dakota	1908	....
1908	Miss Mary E. Arnold, Humboldt County, California .....	....	....
1908	Miss Mabel Reed, Humboldt County, California .....	....	....
1908	Dr. Mary James, White Rock, Utah	1911	....
1908	Miss Celia Wright, Chena, Alaska .....	....	....

Withdrew Died

1908	Miss Florence H. Fairland,		
	White Rock, Utah .....	.....	.....
1908	Mrs. E. M. Molineux,		
	Standing Rock, South Dakota .....	.....	.....
1908	Miss Helen Weston,		
	White Rock, Utah .....	.....	.....
1909	Mr. Eustace P. Ziegler,		
	Cordova, Alaska .....	.....	.....
1909	Miss Margaret M. Beebe,		
	Ketchikan, Alaska	1911	.....
1909	Rev. Guy D. Christian,		
	Nome, Alaska .....	.....	.....
1909	Miss Louisa Smart,		
	Ketchikan, Alaska	1912	.....
1909	Miss Margaret C. Graves,		
	Chena, Alaska .....	.....	.....
1909	Mr. Harry W. Strangman,		
	Tanana, Alaska	1910	.....
1909	Miss Bedell,		
	Fay, Oklahoma .....	.....	.....
1909	Miss Adelaide Price,		
	Fort Defiance, Arizona	1909	.....
1909	Miss Alma Carlson,		
	Rosebud Agency, South Dakota....	.....	.....
1909	Mr. Joseph L. Ricker,		
	St. Elizabeth's School, Standing Rock, South Dakota	1911	.....
1909	Mrs. Joseph L. Ricker,		
	St. Elizabeth's School, Standing Rock, South Dakota	1911	.....
1909	Mr. Harry A. Speed,		
	Standing Rock Agency, S. Dakota..	.....	.....
1909	Mrs. T. F. R. Jeness,		
	Standing Rock Agency, S. Dakota..	.....	.....
1910	Mrs. Luke Walker,		
	Santee Agency, South Dakota .....	.....	.....
1910	Mrs. William Holmes,		
	Santee Agency, South Dakota .....	.....	.....

Withdrew Died

1910	Rev. L. H. Buisch, Fairbanks, Alaska .....	....	....
1910	Mrs. L. H. Buisch, Fairbanks, Alaska .....	....	....
1910	Deaconess Mabel H. Pick, Wrangell, Alaska .....	....	....
1910	Rev. George Edward Renison, Juneau, Alaska .....	....	....
1910	Mrs. George Edward Renison, Juneau, Alaska .....	....	....
1910	Miss Clara C. Johnstone, Fairbanks, Alaska .....	....	....
1910	Miss C. L. Briggs, Shoshone, Wyoming	1911	....
1910	Miss A. R. Ross, Shoshone, Wyoming	1911	....
1910	Dr. Edgar A. Loomis, Tanana, Alaska	1911	....
1911	Miss Dorothy S. Tate, Fairbanks, Alaska .....	....	....
1911	Miss Cora Eaton, Valdez, Alaska	1911	....
1911	Rev. W. F. Goodman, Point Hope, Alaska .....	....	....
1911	Miss Margretta S. Grider, Nenana, Alaska .....	....	....
1911	Miss Mabel V. Holgate, Chena, Alaska .....	....	....
1911	Miss Laura M. Parmelec, Nenana, Alaska .....	....	....
1911	Mr. Winfred Ziegler, Valdez, Alaska .....	....	....
1911	Miss Arah Dee Clark, Antik, Alaska .....	....	....
1911	Mrs. Winifred Ziegler, Valdez, Alaska .....	....	....
1911	Mr. Guy Madara, Nenana, Alaska .....	....	....

Withdrew Died

1911	Miss Alma R. Lewis, Fairbanks, Alaska .....	.....	.....
1911	Miss Rose Fullerton, Ketchikan, Alaska	1911	.....
1911	Miss Barbara O'Connor, Iditarod, Alaska .....	.....	.....
1911	Miss Effie L. Jackson, Anvik, Alaska .....	.....	.....
1911	Miss Lucinda J. Fast, Valdez, Alaska .....	.....	.....
1911	Miss Ida Elm, Green Bay, Wisconsin .....	.....	.....
1911	Rev. S. W. Creasey, Ross Fork, Idaho .....	.....	.....
1911	Miss G. J. Baker, Standing Rock, South Dakota ....	.....	.....
1911	Mr. F. H. L. Farmer, Standing Rock, South Dakota ....	.....	.....
1911	Mr. M. L. D. Lane, Standing Rock, South Dakota ....	.....	.....
1911	Miss M. Hoffman, Standing Rock, South Dakota	1911	.....
1911	Miss Ella Pier, Standing Rock, South Dakota ....	.....	.....
1911	Miss S. Thomas, Standing Rock, South Dakota ....	.....	.....
1911	Rev. W. S. Little, Ocala, Florida .....	.....	.....
1911	Miss Mead, Ketchikan, Alaska	1912	.....
1911	Mrs. H. S. Davis, Iditarod, Alaska .....	.....	.....
1912	Mrs. G. Tatum, Nenana, Alaska .....	.....	.....
1912	Mrs. M. Love, Fairbanks, Alaska .....	.....	.....
1912	Rev. L. K. Smith, Wind River, Wyoming .....	.....	.....

Withdrew Died

1912	Bishop George Biller, Sioux Falls, South Dakota .....	.....	.....
1913	Mrs. Sutphin, Ketchikan, Alaska .....	.....	.....
1913	Miss Holmes, Valdez, Alaska .....	.....	.....
1913	Miss G. Holmes, Valdez, Alaska .....	.....	.....
1913	Deaconess Mills, Allakaket, Alaska .....	.....	.....
1913	Miss Pumphrey, Allakaket, Alaska .....	.....	.....
1913	Miss Watson, Anvik, Alaska .....	.....	.....
1913	Miss Wright, Fairbanks, Alaska .....	.....	.....
1913	Miss Freeborn, Fairbanks, Alaska .....	.....	.....

NATIVE MINISTRY

<i>Mission.</i>	<i>Tribe.</i>	<i>Deacon.</i>	<i>Priest.</i>	<i>Died.</i>
Gull Lake—				
Rev. J. J. Enmegahbowh ..	Chippewa	1859	1867	1902
Yankton—				
Rev. Paul Mazakute	Dakota	1868	1869	1873
Santee—				
Rev. Philip W. Johnson	Dakota	1869	....	1871
Rev. Christian Taopi	Dakota	1869	....	1872
Lower Brule—				
Rev. Luke Charles Walker.....	Dakota	1871	1876	....
Rev. Daniel W. Hemans	Dakota	1871	1873	1878
Yanktonnais—				
Rev. David Tatiyopa	Dakota	1876	....	....
Rev. Samuel Madison	Chippewa	1876	....	1877
Red Lake—				
Rev. Frederick Smith	Chippewa	1876	....	....
Cass Lake—				
Rev. Charles T. Wright	Chippewa	1877	....	....
Wild Rice River—				
Rev. George Johnson,		1877	....	....
(son of Enmegahbowh)				
Red Lake—				
Rev. John Coleman		1878	....	....
Pine Point—				
Rev. George Smith		1878	....	....
Wild Rice River—				
Rev. Mark Hart		1878	....	....
Rev. George B. Morgan		1878	....	1904
Pine Ridge—				
Rev. Amos Ross	Dakota	1878	1892	....
Rev. George St. Clair		1879	1899	....
Rev. Isaac H. Tuttle	Dakota	1883	....	....
Rev. Henry W. St. Clair	Dakota	1879	....	1881
Rev. John Wapaha Taopi	Dakota	1880	....	....
Rev. Joseph C. Taylor.....	Dakota	1885	Deposed	1896
Darlington—				
Rev. David Pendleton Oakerhater				
	Cheyenne	1881	....	....

<i>Mission.</i>	<i>Tribe.</i>	<i>Deacon.</i>	<i>Priest.</i>	<i>Died.</i>
Oklahoma—				
Rev. Paul Caryl Zotom	Kiowa	1881	....	....
Standing Rock—				
Rev. Philip J. Deloria	Dakota	1883	1892	....
Rev. Henry Lyman		1884	....	....
Rev. W. Jones		1885	Retired	1887
Fay, Oklahoma, later Faribault, Minn.—				
Rev. Sherman Coolidge	Arapahoe	1884	....	....
White Earth—				
Rev. Joseph Wakazoo		1885	1887	....
Lake Winnibigoshish—				
Rev. Joseph Wakazoo		1887	....	1911
Rev. George Paypay		1890	....	1892
Santee—				
Rev. William Saul	Dakota	1888	....	....
Santee Miss.—				
Rev. William Holmes	Dakota	1893	1902	....
Leach Lake—				
Rev. Manypenny		1895	....	....
Rosebud—				
Rev. Baptiste P. Lambert	Dakota	1893	1908	....
Pine Ridge—				
Rev. Joseph Marshall	Dakota	1895	....	....
Sisseton—				
Rev. Victor Renville	Dakota	1895	....	....
Cheyenne River—				
Rev. John Wahoyapi	Dakota	1895	....	....
Oneida—				
Rev. Cornelius Hill	Oneida	1896	1903	1907
Rosebud—				
Rev. Dallas Shaw	Dakota	1898	....	....
Birch Coulee—				
Rev. H. W. St. Clair	Dakota	1899	1908	....
Standing Rock—				
Rev. Herbert Welsh	Dakota	1898	....	....
Yankton—				
Rev. Joseph St. John, Good Teacher		1898	....	....

<i>Mission.</i>	<i>Tribe.</i>	<i>Deacon.</i>	<i>Priest.</i>	<i>Died.</i>
Rev. Henry Lee	Arapahoe	....	....	....
Rev. Charles S. Cook	Dakota	1885	1886	1892
Pine Ridge—				
Rev. Percy I. Phillips	Dakota	1899	Deposed	1908
Rev. C. E. Hunter		1900	....	....
Rev. John A. Maggrah .....		....	1900	....
Wild Rice River—				
Rev. Edward E. Kah O Sed		1900	....	....
Rev. W. J. Vanix		(Deposed 1900)		
Rev. George D. Red Owl	Dakota	1902	....	1908
Gull Lake—				
Rev. Wilkins D. Smith		1908	....	....
Fort Yukon—				
Rev. W. Loola		1904	....	....
Standing Rock—				
Rev. Eugene Standing Bull	Dakota	1907	....	....
Santee—				
Rev. Charles M. Jones	Dakota	1908	....	....
Rev. George Lawrence	Dakota	1911	....	....
North Dakota—				
Rev. Wellington Salt Turtle .....		....	....	....

NATIVE CATECHISTS AND HELPERS IN SOUTH
DAKOTA

Cheyenne—

Andrew White Face	Senior Catechist
Louis Horn	Catechist
James Crowfeather	Catechist
Louis Egna	Catechist
Charles Gabe	Helper
T. J. Sheppard	Helper
Mark Garter	Helper
George Crow Eagle	Helper

Crow Creek—

Daniel P. Firecloud	Catechist
Charles McBride	Helper
George Keble	Helper
Melvin Lodge	Helper
Thomas Rattle	Helper

Flandreau—

Zenas Graham	Helper
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Lower Brule—

Charles Councillor	Catechist
Iver Eagle Star	Catechist
Samuel High Elk	Helper
Joseph Jones	Helper
Samuel Medicine Bull	Helper
Edward Pretty Head	Helper
Joseph A. Thunder	Helper

Pine Ridge, Agency District—

Charles King	Senior Catechist
Jefferson King	Catechist
Thomas Tyon	Catechist
Paul Hawk	Catechist
John Bissonette	Catechist
John Black Fox	Catechist
Stephen King	Catechist
Clayton High Wolf	Helper
Henry Chasing Wolf	Helper
L. Jumping Bull	Helper

Eugene Hairy Bird	Helper
Walter Ten Fingers	Helper
Clarence Three Stars	Helper
Harry Black Elk	Helper
Peter Stands	Helper
Jonas Holy Rock	Helper

Pine Ridge, Corn Creek District—

Richard Lip	Catechist
Edward Black Bear	Catechist
Samuel Broken Rope	Catechist
Cuny White Deer	Helper
Daniel Red Eyes	Helper
George Fire Thunder	Helper

Rosebud—

Louis Dorian	Senior Catechist
John T. Henry	Senior Catechist
Stephen Murray	Senior Catechist
John Decory	Catechist
Thomas Owotanla	Catechist
Edward Darkface	Catechist
Hugh Charging Bear	Catechist
Alexander Long	Helper
James Broken Leg	Helper
Oliver Eagle Feather	Helper
Albert Little Hawk	Helper
Louis Greenwood	Helper
James Otakte	Helper
Amos Moccasin	Helper
Fred Stranger Horse	Helper
Joseph Leader Charging	Helper
George Pony	Helper
Clay Yellow Eagle	Helper

Santee—

Alfred H. Barker	Catechist
Henry Whipple	Helper
Benjamin Joseph Young	Helper
Jesse Ben	Helper

Sisseton—

Thomas Cante	Senior Catechist
Moses Williams	Catechist
Quincy Plume	Helper
Clement White	Helper

Standing Rock—

Joseph White Plume	Catechist
Johnson Brown Eagle	Catechist
Joshua Necklace	Catechist
Charles Long Bull	Helper

Yankton—

John Rondell	Senior Catechist
Louis Claymore	Senior Catechist
Robert Obashaw	Helper
Joseph Dubray	Helper

CANDIDATES FOR HOLY ORDERS

Andrew White Face, John Rondell, Stephen Murray, Stephen King, E. B. Mounsey, John B. Clark, Ralph E. Gentle.

POSTULANTS

Clarence B. Riggs, George W. Dow, Stanley Jones, Joseph White Plume.

The list of Missionaries has been corrected as far as possible to January, 1914.

Additions and corrections will be gratefully received by the Church Missions Publishing Co., Hartford, Conn.

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APPENDIX

LIST OF INDIAN STOCKS OR LINGUISTIC FAMILIES

A list of the principal stocks or families of the North American Indians, based on the linguistic classification of the United States Bureau of Ethnology, as given in the Seventh Annual Report; on Brinton's classification in his *The American Race*, on Mason's "Linguistic Families of Mexico," in the *American Anthropologist*, N. S., Vol. II, No. 1; in Mexico, Washington, 1900, Bureau of American Republics; Dall's *Tribes of the Extreme Northwest*. Contributions to North American Ethnology, Vol. I; James Mooney's *Siouan Tribes of the East*; and on lists in the Bibliographies of James C. Pilling.

ADAIZAN.—Western Louisiana.

ALONGONQUIAN.—North-east third of the continent, from Tennessee and Montana.

ATHABASCAN.—North-west part of the continent, and from the Utah-Colorado line southward into Mexico. There are also some small groups on the Pacific coast in south-western Oregon and north-western California.

ATTACAPAN.—Southern Louisiana.

BEOTHUKAN.—Northern Newfoundland. Extinct. Formerly all Newfoundland.

CADDOAN.—Louisiana, Texas, Arkansas and North Dakota.

CARIBBEAN.—Caribbean Islands and British Honduras. Also probably Florida and S. E. United States at a very early period.

CHAPANECAN.—Chiapas, Mexico.

CHIMAKUAN.—North-west Washington.

CHIMARIKAN.—Northern California.

CHIMMESYAN.—British Columbia, near Dixon Entrance, and the neighbouring Annette Island, in Alaska

CHINANTECAN.—Oaxaca, Mexico.

CHINOOKAN.—Lower portion of the Columbia River.

CHITIMACHAN.—Southern Louisiana.

CHONTAL.—See Zapotecan, Mayan, Tequistlatecan, also Tzent'al.

CHUMASHAN.—Southern California coast.

COAHUILTECAN.—Lower valley of the Rio Grande del Norte, adjacent to the Gulf of Mexico.

COPEHAN.—Northern California.

CUSABOAN.—Coast of South Carolina; possibly mainly related to the Muskhogean. It is a group title. See Group Title.

COSTANEAN.—California, south of the Golden Gate.

DAKOTA.—See Siouan.

SIUAN of the East.—Same as Sioux.

ESKIMAUAN.—From Prince William Sound, Alaska, all along the northern coasts, islands, and inlets to Hudson Bay, Greenland, and northern Newfoundland.

ALASKA ESKIMO.

ALEUT ESKIMO.—Aleutian Islands.

GREENLAND ESKIMO.

LABRADOR ESKIMO.

MIDDLE OR CENTRAL ESKIMO.—North of Hudson Bay.

GROUP TITLE.—Several tribes of different stocks classed erroneously together.

GUATUSOAN.—Nicaragua.

ESSELENIAN.—South coast of California.

HAIDA.—See Skittagetan.

HUAVAN.—Isthmus of Tehuantepec.

HOPITAN.—North-east Arizona. Classed as Shoshonean.

IROQUOIAN.—Around lakes Erie and Ontario, and down the St. Lawrence as far as Quebec; along the Susquehanna and its branches as far as the mouth, and also a belt through northern Georgia, eastern Tennessee, western North Carolina, and southern Virginia.

KALAPOOIAN.—Western Oregon.

KARANKAWAN.—Southern Texas. Extinct.

KERESAN.—Northern New Mexico.

KIOWAN.—Indian Territory, formerly in the Platte Valley.

KITUNAHAN.—British Columbia and Oregon.

- KOLUSCHAN.—Dixon Entrance to Prince William Sound, Alaska.
- KULANAPAN.—North-western California.
- KUSAN.—Western Oregon.
- LENCAN.—Honduras.
- LUTUAMIAN.—Southern Oregon and northern California.
- MARIPOSAN.—Southern California.
- MATAGALPAN.—Nicaragua.
- MAYAN.—Northern border of Honduras to Isthmus of Tehuantepec.
- MEXICANA.—See Nahuatlaca.
- MIXTECA.—See Zapotecan.
- MOQUELUMNAN.—Central California.
- MUSKHOGEAN.—Mississippi, Alabama, Georgia, northern Florida, and western Tennessee.
- NAHUAN.—See Nahuatlan.
- NAHUATLAN.—Southern portion of Mexico and parts of Central America. Classed as Shoshonean.
- NAHUATLACA.—See Nahuatlan.
- NATCHESAN.—Northern Louisiana, western Mississippi. Now in Indian Territory.
- OTOMIAN.—Central Mexico.
- PALAIHNIHAN.—North-eastern California.
- PANI.—See Caddoan.
- PIMAN.—The Sonoran region of Mexico, and southern Arizona. Classed as Shoshonean.
- PUEBLOAN.—See Hopitan, Keresan, Piman, Tanoan, Zunian, etc. Northern Mexico and the south-western part of the United States. The stone and adobe house building tribes.
- PUJUNAN.—North-eastern California.
- QUERES.—See Kersean.
- QUORATEAN.—Northern California.
- SALINAN.—Southern California coast.
- SALISHAN.—North-west Oregon, northern Washington, northern Idaho, western Montana, south-western British Columbia.
- SASTEAN.—Northern California.
- SERIAN.—Tiburon Island and adjacent coast of Mexico.

SHAHAPTIAN.—South-east Washington, north-west Oregon.
'western Idaho.'

SHOSHONEAN.—Southern Texas to northern Montana and north of the Colorado River, west to the Sierra Nevada. In southern California through to the Pacific. Under Shoshonean are classed by some authorities not only the true Shoshonean but the Nahuatlan, Piman, and Hopitan. Including the Piman and Nahuatlan the stock range would extend throughout Mexico and to parts of Central America.

SIOUAN.—Continuously from northern Louisiana to the province of Saskatchewan, eastward to the Mississippi, and in Wisconsin as far as Lake Michigan. Westward to the eastern boundaries of Colorado and Idaho. There were also formerly a number of tribes of this stock in North Carolina, South Carolina and Virginia. See Siouan of the East.

SKITTAGETAN.—Queen Charlotte Island, northwest coast.

SUBITIABAN.—Nicaragua.

TAKILMAN.—South-west Oregon.

TANOAN.—Valley of the Rio Grande del Norte. New Mexico.

TARASCAN.—Michoacan, Mexico.

TEQUISTLATECAN.—Oaxaca, Mexico.

TEWAN OR TEHUAN.—See Tanoan.

TIMUQUANAN.—Florida.

TLINKIT.—See Koluschan.

TONIKAN.—Eastern Louisiana and western Mississippi.

TONKAWAN.—Western and southern Texas.

TOTONACAN.—State of Vera Cruz, Mexico.

TZENTAL.—Tabasco, Mexico. See also Chontal.

UCHEAN.—Georgia.

ULVAN.—Honduras.

UNIDENTIFIED.—Region, state or possible affinity following.

UTO-AZTECAN.—See Hopitan, Nahuatlan, Piman, Shoshonean.

WAILATPUAN.—North-east Oregon.

WAKASHAN.—Coast of British Columbia.

WASHOAN.—Eastern California, western Nevada.

WEITSPEKAN.—North-west California; south-west Oregon.

WISHOSKAN.—North-west California.

YAKONAN.—Coast of Oregon.

YANAN.—Northern California.

YUKIAN.—Western California.

YUMAN.—Arizona, southern California, and Lower California.

ZAPOTECAN.—Southern Mexico.

ZOQUEAN.—Chiapas and Oaxaca, Mexico.

ZUNIAN.—Western New Mexico.

From North Americans of Yesterday, by F. S. Dellenbaugh.





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